The Outlook

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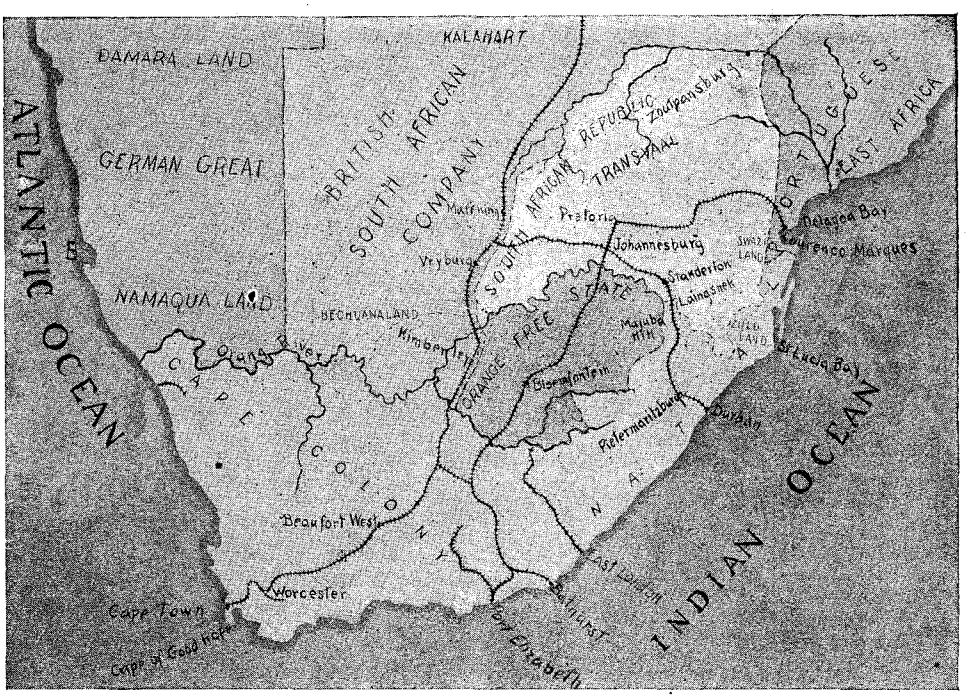
The Transvaal Last week the South African Republic received a reply from Mr. Chamberlain, British Colonial Secretary, to the proposals of the Transvaal's Government made on September 2. It is understood that the Transvaal proposals for a five years' retroactive franchise, a share for Outlanders in the election of the President and equal rights, and increased representation for the gold fields to the extent of eight new seats, are now withdrawn. Great Britain rejected all the Boer proposals made on the assumption that the Transvaal is a sovereign international State. "Her Majesty's Government," the despatch says, "has absolutely repudiated this view of the political status of the Transvaal Government, claiming the status of a sovereign international State. The Government, therefore, is unable to consider any proposal made conditionally on the acceptance of this view." Great Britain will accept the offers taken by themselves, provided the inquiry proposed shows that they are not encumbered with conditions which would nullify the intention to give immediate representation to the Outlanders. Then follows a well-put clause in which Great Britain assumes that the new members of the Volksraad will be permitted to use their own language. The acceptance of these terms, it is added, would immediately remove the tension and probably render unnecessary any further intervention by Great Britain to secure the redress of the grievances, which the Outlanders would then be able to bring to the notice of the



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Executive Council and the Volksraad. Other grievances, however, are waiting to be settled. To the protest of the Outlanders as to the non-independence of the Transvaal courts, the Boers reply that the present prostitution of those courts does not apply to the ordinary dealings of justice, but exclusively to the political situation, which must be governed by the principle of the safety of the State. To the demand for reforms in police and sanitary arrangements (the death-rate at Johannesburg has been fifty-nine in the thousand), the reply is that the Boers, in order to defend their threatened independence, are compelled to spend their substance on the secret service and on fortifications. The withdrawal of the Transvaal proposals has aroused a warlike feeling in England. Even the great Liberal papers, the "Daily News" and "Daily Chronicle," which are supposed to represent "the Nonconformist conscience," accuse President Kruger with playing fast and loose with the British Government, the "Chronicle" adding: "We regret that the Boers, by rejecting a fair offer made in fair language, have taken a line giving fresh point to the argument of their enemies that President Kruger is a shifty and impracticable politician, fit only to be spoken to across a line of bayonets." Up to the present the "Chronicle" has been against an armed conflict; its apparent conversion leaves the Manchester "Guardian" and the "Westminster Gazette" the two principal anti-war journals in England.

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President Kruger Replying to Outlander demands, the Boers say, first, that the Outlanders went into the Transvaal for their own gain, and against the desire of the inhabitants. While the first statement is true, the last seems to be contrary to fact. In 1883 President Kruger visited London for the purpose of personally petitioning Queen Victoria to grant fuller autonomy to the Boers. As at that time the Rand mines were already being developed, an English mining concern addressed an inquiry to Mr. Kruger as to how its men might be received should they go out to the Transvaal. The reply was as follows: "The President and deputation cannot refrain from expressing surprise and indignation at your thinking such an inquiry necessary. . . . The Government desires to see the mineral resources of the Transvaal developed to their fullest extent, and will give every assistance incumbent on them to that end." The sixteen years' intervening history has shown how much assistance has really been given. If proper protection had been afforded by the Transvaal Government, the present exigency could hardly have arisen. Replying to the critics of his promise made in connection with the Conventions of 1881 and 1884 that there would be equality of treatment to all whites in the Transvaal, President Kruger declares that this was but an expression of his personal opinion, and could become binding only when actually embodied in those Conventions and ratified by the Volksraad. He adds that, when he made this promise, there were but a few British residents in the Transvaal and nobody knew anything about the gold-mines. Hence he was unable to foresee present conditions. Replying to the demand for the franchise, President Kruger declares it to be but a pretext; that, under the "suzerainty" which Great Britain insists as her right, any naturalized British aliens would regard themselves as possessing a double citizenship, and as owing loyal service to Great Britain as well as to the Transvaal. Of those British subjects who have availed themselves of his present offer, he says that the chief part have been Afrikanders, and not English born. He insists that the British residents who wish to acquire the franchise have no expectation of bearing arms in defense of the Transvaal. He adds that ever since 1878, when the gold-mines were discovered, Great Britain has meant to seize the country, and that her intention is now doubly firm since she realizes the rapidly developing union of Cape Colony, Natal, the Orange Free State, and the Transvaal into a United States of South Africa. The official reply of the Transvaal, the text of which was made public in London on Monday of this week, asks that Mr. Chamberlain's new demands be withdrawn; declares that the Transvaal was led to believe that its proposals of August 19 would be considered by Great Britain; defends the withdrawal of the franchise offer by stating that the conditions attached to it by the

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Transvaal had been refused consideration; and expresses entire willingness for a Joint Commission or for arbitration.

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A Possible Armed Conflict In the event of war, the Boers declare that an offensive and defensive treaty between the Transvaal and the Orange Free State will compel the latter to furnish troops. They furthermore declare that to the forty thousand Transvaal burghers and the thirty thousand from the Orange Free State there will be added ninety thousand from Cape Colony, thus precipitating a general conflagration throughout South Africa. The Boers add that these Dutch Afrikanders are essentially one people, and that they will fight to the last gasp. They do not deny that Great Britain may ultimately conquer them, but in this case it will be by the utter ravaging of the country and by the practical extermination of every loyal Afrikander. In saying this the Boers are quite conscious of the fact that their prowess at Laingsnek and at Majuba Hill dictated the terms of the Conventions of 1881 and 1884, terms which certainly were a setback and a humiliation to British "forward" policy. Again, the facts that the Boers know every inch of their country thoroughly, that they are not only the bravest of fighters but are also the most astute in the conduct of guerrilla warfare, and, above all, that they are unexcelled marksmen, make it necessary for their adversary to have at least the showing of great numbers. Therefore England is now getting together the largest army of white men which she has put into the field since the Crimean campaign. The War Office announces that the total fighting force now in or on its way to South Africa consists of 49,400 men. The remembrance of unreadiness at the beginning of the Indian Mutiny and at the beginning of recent African wars—the Ashanti, the Zulu, and the unsuccessful Gordon relief expedition—has already borne fruit in Lord Kitchener's ideally planned and prosecuted campaign against the Khalifa, and a prodigious effort is being made to have the South African forces equally well equipped. Its reward should be in the greatest triumph yet achieved by British arms—the preservation of peace.

Transvaal Trade Owing to the long-continued tension, trade in the Transvaal is now practically at a standstill, and distress prevails among the poor throughout the country. A despatch from Cape Town says that prices for foodstuffs and other necessaries of life are going up at an alarming rate on the Rand, and that famine threatens persons remaining at Pretoria and Johannesburg. Thousands of people have left the Transvaal since the crisis began. On the Boer side of the Natal frontier camps of refuge have been established in several localities. Large stocks of provisions have been supplied as precaution against starvation in case of war and its consequent long sieges. Mobilization of the Boer Staats Artillery has already begun. The total force of Transvaal fighting men is believed to be in the neighborhood of thirty-five thousand. The mobilization has caused a panic across the frontier in Natal, and many families are leaving so hurriedly as to abandon their household goods. Referring to the distress—commercial, social, and political—on both sides of the frontier, Sir Alfred Milner, British High Commissioner, has telegraphed to his Government as follows:

> I am receiving representations from many quarters to urge the Imperial Government to terminate the suspense. British South Africa is prepared for extreme measures, and is ready to suffer much more in order to see the vindication of British authority. It is the prolongation of the negotiations, endless and indecisive, that is dreaded. I fear seriously that there will be a strong reaction of feeling against the policy of the Imperial Government if matters drag. Please understand that I invariably preach confidence and patience, and not without effect. But if I did not inform you of the increasing difficulty of doing this, and of the unmistakable growth of uneasiness about the present situation, and of the desire to see it terminated at any cost, I should be failing in my duty.

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The Déroulède Trial On Monday of this week M. Paul Déroulède appeared before the French Senate sitting as the High Court of Justice. In architectural surroundings, at least, the occasion was more impressive than was that of the recent court martial at Rennes. Since the beginning of the century the Senate's sessions have been held at the Luxembourg Palace, built by the famous architect Jacques de Brosse for Marie de' Medici.

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The court was held in the splendid Senate Chamber itself. About five hundred years ago this court was established. Among its chief judges may be mentioned Louis XIII. himself, and among those arraigned before it, revolutionary characters like Babœuf, Darthé, Bouillé, and Drouet; such Napoleonic personages as Polignac and Marshal Ney; the Ministers of Charles X. who precipitated the revolution of 1830; the political offenders of 1834 and 1835; Louis Napoleon himself, after his ill-fated landing at Boulogne in 1840; Second Republic martyrs like Ledru-Rollin and Louis Blanc; Third Republic would-be overthrowers like Boulanger, Rochefort, and Dillon, ten years ago, and now M. Paul Déroulède and his accomplices. They are charged with attempting to overthrow the Republic, supplanting it by another form of government. That form may be imagined when one reads the names of M. Déroulède's friends also summoned before this bar of justice: Count de Chevilly and M. André Buffet, leaders of the Royalist party; M. Marcel Habert, who, with M. Déroulède, is at the head of the Nationalists; and M. Jules Guérin, chief of the Anti-Semitic League. The last named is still in his house, barricaded against all comers. For a month he has thus defied the Government.

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The Dreyfus Affair

In France, the first nation of Europe to allow Jews the rights of citizenship; in France, where one reads on churches and schoolhouses the device, Liberty, Equality, and Fraternity, a Hebrew has been condemned by a travesty of justice. Nor is that the worst; there is an apparently disheartening symptom of national apathy, namely, in the complete calm that has prevailed since the verdict. Yet the sturdy defenders of justice still persist in their denunciations. One of their leaders, M. Zola, has written an open letter, a worthy pendant to his famous epistle of 1897. The novelist passionately affirms that the court martial's infamy shall not be final. He warns the Government that—

> The Ministry which has forgotten that to govern is to foresee has only to hasten to act if it does not wish to abandon to the good pleasure of Germany the fifth act of the drama—the *dénouement* before which every Frenchman should tremble.

The Government, he says, can procure the documents. "Whenever it ventures to ask for those enumerated in the *bordereau*, they will be given," and this would furnish the "new fact" required for a second revision before the Court of Cassation. As to the proposed international boycott of the Exposition, much will depend upon the action of the French Government. Despite public calm, the Rennes verdict has really not been ratified by the Government and people of France. The work of militarists and clericals is not the work of the entire people. The best Frenchmen are indignant; so are men everywhere. Great public meetings have been held at London, Brussels, Washington, Chicago, and other places; but it is not thought that these meetings will do lasting good. Disapproval of the verdict, many Dreyfus sympathizers believe, would be more effectively shown by a declination on the part of Dreyfusard exhibitors to send anything to the Paris Exhibition. This course has already been decided on by a number of intending exhibitors. No official action has been taken in this country, and it would be unwise that any should be; it would be an unwarranted interference in the internal affairs of another country. However, when Congress next meets, unless the Rennes injustice shall have been nullified, it is said that an effort will be made to have the unexpended balance of our Government's appropriation for an exhibit at Paris covered back into the Treasury.

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William II. Versus the Agrarians

Last week witnessed an intensification of the conflict between the German Emperor, as King of Prussia, and his recalcitrant Agrarians. William II. is as resolved as ever to prosecute his system of canal-building in Prussia, rightly believing that it will be of signal help to the industrial and commercial development of that country, even if thereby manufacturers gain more than agriculturists. On the other hand, the Agrarians, representing the owners of vast estates, the old Prussian squirearchy, and the farmers, are apparently more frightened than ever at the thought of foreign grain being introduced so easily into the heart

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of their country and competing with their own. Therefore they have been trying to checkmate the Emperor in various ways. One is in endeavoring to unite opponents to the renewal of commercial treaties, especially the Russian. Germany is, of course, greatly dependent upon Russia for cereals, but if the Agrarians insist upon a high tariff, Russia will not stand it. The Agrarians also hope that the commercial treaty between ourselves and Germany will not be ready for presentation to the Reichstag at its next session. If they can bring about the failure of the Russian and other treaties, they expect that ours will be involved as well. The Agrarians have another means of retaliation, however, by playing off the canal bill against the Emperor's anti-strike measure, a measure which has already aroused the opposition of the Liberals, the Radicals, the Socialists, and the Catholic party. On his side, the Emperor retaliated last week by dismissing Baron von der Recke and other Prussian Cabinet members who had not been able to prevent the canal bills from being shipwrecked. He also dismissed a number of the higher Prussian officials. William II. declares that he will reintroduce his canal bills with certain modifications, and that he expects his loyal Landtag to pass these measures. As showing, at least to the army of German bureaucrats (greater than in any other country), that "loyal" means fidelity to the monarch's interests, even if they are contrary to one's personal opinions, the edict which has just been sent out to the presidents of Prussian provinces is significant. It says that these officials ought not to allow themselves to be misled in official activity by the feelings prevalent in their districts or by the opinions of the population concerning the measures of the King; it is the business and duty of the officials to represent the views of the latter, to smooth the way to carrying out his policy, and under no circumstances to fetter his action.

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Dr. Schurman on the Philippine Problem

Dr. Jacob Schurman, the President of the Philippine Commission, has given to the public through the press a statement concerning the Philippines which is probably anticipatory of the Commission's final report, and which is important less as an expression of his opinion as to what course the United States should pursue than as a careful statement of facts by a judicial and intelligent observer. In this statement there is little if anything that will be absolutely new to the readers of The Outlook, but they will find in it an official and authoritative reaffirmation of statements which in our columns have not always been derived from equally authoritative sources. The size of the archipelago is indicated by Dr. Schurman's statement that in his tour, though he never went into the Pacific Ocean on the east nor the China Sea on the west, he made a circuit of 2,000 miles, all south of Manila—a statement which suggests the magnitude of the task which we have undertaken. Its difficulty is greatly enhanced by a consideration of the character of the inhabitants:

> The multiplicity and heterogeneous nature of the tribes is something astounding. Over sixty different languages are spoken in the archipelago, and, though the majority of the tribes are small, there are at least half a dozen each having over a quarter of a million members. The languages of these people are as distinct from one another as French and Spanish or Italian, so that the speech of any one tribe is unintelligible to its neighbors.

His further statement that these tribes are "civilized and Christianized" must be taken, if not with allowance, at least with recognition of the fact that there are various degrees of civilization and various types of Christianity in the world. There are more real capacity for self-government and more promise of improvement in pagan Japan than in some so-called Christian States in South America.

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The Nature of the Revolt

The present resistance to American authority in the archipelago comes from only one of these various tribes, although the other tribes cannot be described as friendly. Dr. Schurman's description of the conditions in this respect is so judicial in its tone and so important to a right understanding of the facts that we quote it in full:

> It is the Tagalogs that inhabit some of the provinces about Manila who are resisting the authority of the United States. Other civilized Filipinos are neutral, except where they are coerced by armed bands of Tagalogs, who

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seized upon their governments during the making and the ratification of our treaty of peace with Spain. It would be incorrect to assume, however, that these tribes are allies of ours. They are not. Indeed, they are not without suspicion of the white race, of which they have had experience only through Spain. But they are men of intelligence and property, and the masses, when not stirred up by the Tagalogs, recognize the advantage to them of American sovereignty, and so remain passively neutral, although robber bands from time to time descend from the mountains to plunder and burn the estates of the peaceful inhabitants on the plains.

It is clear from this statement that the parallel between the American Revolution and the Tagalog uprising, sometimes assumed in current discussions, is no true parallel. In the one case the thirteen colonies were composed of people united by race, language, and religion, and constituting the germ of a nation; and although there was opposition in the colonies to the revolt, no colony refused to join in it. In the Philippines—

> The insurrection, though serious enough, as experience has proved, is not a national uprising. Indeed, there is no Philippine nation. As I have already said, there is a multifarious collection of tribes, having only this in common, that they belong to the Malayan race. The inhabitants of the archipelago no more constitute a nation than the inhabitants of the continent of Europe do.

In fact, the Tagalog insurrection more nearly resembles King Philip's War against the New England colonists than the American revolt against the oppressive and unjust rule of George III. and the English bureaucracy.

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Dr. Schurman's Recommendations

Dr. Schurman affirms that "intelligent Filipinos not less than foreign nations expect us to fulfill" the obligations which we have assumed "for the maintenance of peace and order, the administration of justice, and the security of life and property among all the tribes of the archipelago," though he cites no evidence in support of this assertion. A demand of this sort really coming from intelligent and influential Filipinos would carry great weight with the American people. He also expresses great confidence in the capacity of the Filipinos for development:

> I have great confidence in the people of the Philippine Islands, and much sympathy for their aspirations. A race should be judged by its best products, and an educated Filipino of whatever tribe (and each city has its educated men) will bear comparison with an educated man of any other race. Among the masses one often finds consciousness of ignorance and strong desire for education.

He thinks the development of this people will require time, the "inspiration of American civilization," and the maintenance of American sovereignty; he affirms that "the responsibility is heavier than most people supposed it would be," but that this "is no excuse for failure to discharge it;" and he makes the very practical suggestion that Congress declare what form of government is to be established "in the Philippine Islands, or, better still, let Congress establish a government for the Philippine Islands, and have it put in force." The country need not wait for Congress to do this. If the President would divide the too great burden now put upon one man, and assign the war duties to one general and the task of reconstruction to another, he would greatly expedite the work of both. We believe that the country is growing impatient for this division, and we hope that the report of the Philippine Commission will expedite the very necessary reform in our administration in Luzon.

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The Captain Carter Case

The case of Captain Oberlin M. Carter, convicted by court martial over a year ago of conspiring with contractors to defraud the Government, is now more prominently before the public than ever before. Charges were first preferred against Captain Carter in August, 1897, by the engineer who succeeded him in Savannah Harbor when he became military attaché of the American Embassy in London. They were referred to a board of engineers, who reported that he had allowed fraudulent claims aggregating two and a half million dollars. A court martial was summoned, which began its sessions in January, 1898, and did not conclude them until April. The court was composed of fourteen officers, including General Otis and Judge Advocate Colonel Thomas F. Barr. Before this court Captain Carter plead the statute of limitations, and was tried only for irregularities within the two years preceding his accusation.

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Nevertheless the court found him guilty, and sentenced him to dismissal from the army, a fine of $5,000, and imprisonment for five years—these penalties carrying with them, by the unwritten code of the army, the loss of future recognition by army officers. Upon the claim of his attorneys that he was the innocent victim of star-chamber proceedings, President McKinley submitted the records of his trial to ex-Senator Edmunds, whose report is said to be a confirmation of the findings of the court martial. This, however, is uncertain, and a full statement is not likely to be published until ex-Attorney-General MacVeagh, one of Captain Carter's counsel, has returned from Europe and received another hearing from the President. Meanwhile, unfortunately for Captain Carter, another of his attorneys, Mr. Blair, has come out in newspaper interviews alleging that his client is another Dreyfus, and charging General Otis with lying, and Judge Advocate Barr with perjury and the subornation of perjury in order to convict him. Inasmuch as the popularity of Captain Carter was as marked as the unpopularity of Dreyfus, and Captain Carter's reckless extravagance of living without visible means of paying for it made his position more nearly correspond to that of Esterhazy, Mr. Blair's sensational appeal to the passions of the moment simply injures his case with all judicial people. Mr. MacVeagh's claim is much more moderate. It is, we understand, that the evidence against Captain Carter is such as would not be allowed to convict any man before a civil court. This is intrinsically credible, and the public can afford to await its careful consideration. Even in Germany it is now provided that an army court must contain two civil jurists, and may not convict without the assent of one of them.

The Mazet Inquiry

The testimony as to the Ramapo Water Company heard by the Mazet Committee in this city last week shows that while millions of gallons of water are lost by waste and leakage, the Water Commissioner, the President of the Board of Public Improvements, and the Highway Commissioner were rushing into a new contract for water supply, either with no adequate knowledge or with guilty knowledge. Mr. Moss well said:

> The Ramapo scheme was clearly in itself an impossibility; the Ramapo Company could not do what it contracted to do, and the city was inadequately protected against the Company; the only way for the Company to make money was to sell its bonds and stocks. In other words, it was a stock-jobbing operation; its purpose was to issue its stocks and bonds, and to pocket what it might, the city having no protection, as the Company had no property. When the city officials, in the face of this, attempted to jam this through, they were first guilty of incompetence, if they couldn't see this scheme, and when the matter was brought to their attention they were guilty of abetting it.

When the advocates of this attempt to plunder the city in a $200,000,000 contract appeared on the stand, they showed a singular and universal ignorance about the origin of the Company, its history, the way the contract proposed came to be drawn, and its meaning. Mr. Lauterbach, the Company's counsel, even took the ground that the contract to supply the city with water had been drawn so as to give the city an unfair advantage, and, if accepted, would have ruined the Company, whose real and main object, he said, was to furnish electric power. Water Commissioner Dalton took refuge from embarrassing questions by professing his technical ignorance; the city's technical experts understood engineering, but not this contract; Mr. Frank Platt (Senator Platt's son) knew a little about the organization of the Company, but not its later history, and so down the whole line of witnesses; Mr. Holahan, President of the Board of Public Improvements, almost alone tried to defend the scheme, and declared boldly that he would vote for it again if offered a chance, at the same time admitting that he knew nothing about the officers or owners of the Company, nor about its financial standing, nor whether it owned any reservoirs, streams, or water rights—in point of fact, it owned only options on land. It is generally believed that the scheme is now dead, regardless of the result of the injunction proceedings against the Board of Public Improvements. The city taxpayers owe a debt of gratitude to Commissioner Coler for his promptness in combating the scheme, and to the Mazet Committee for showing how under the present municipal government the city is in constant danger

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of jobbery of this kind. Among the witnesses of the week were Mayor Van Wyck, who was again querulous, overbearing, and insulting to the Committee, and Richard Croker, who was also boorish and insulting. Mr. Croker still maintains that the public has no right to know whether he and his sons receive large sums of money from corporations solely because of political influence, and his answer to all questions leading in this direction was, "None of your business."

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The Pioneer in Village Improvement

Forty-two years ago the first Village Improvement Society—now known as the Laurel Hill Association—was organized in Stockbridge, Mass. Its annual meeting is of interest not only to Berkshire County, but to many villages throughout the country which owe their own beauty to its example. Much of the good done is possible anywhere, such as the care of roadsides, boxes for refuse, paths with seats at good view-points, and planting of trees where the original growth has been sacrificed. Massachusetts was the first State to appoint a Board of Trustees for Public Reservations. They found the best parts of seashore, river-banks, and mountain-tops already in private possession, to the exclusion of public enjoyment. Acquisition by the State, when possible, is slow and costly. Could private wealth build better memorials than those in Stockbridge? There is hardly a village which has not some choice spot which might now be easily secured for the pleasure of posterity. The annual meetings of the Laurel Hill Association are held in the woods of Laurel Hill. On September 13 the grassy amphitheater was crowded with friends and well-wishers from Berkshire resorts. The stone platform is built against the face of a massive rock, over which swayed the American flag. The speakers were the Hon. Samuel S. Rogers, of Buffalo, John E. Parsons, of New York, and Dr. Edward Everett Hale. The latter, "perhaps more pleased than at any invitation of his life," has special interest in the object of the Association. His subject was "Forestry," its dangers, from "those landscape gardeners who know how to plant a garden better than God in the Garden of Eden," and its greatness in opportunity and necessity. The great thing for this country Dr. Hale considers "the preservation, enlargement, and improvement of its forests." The destruction of forests is daily less necessary, as our export of their products becomes relatively less important. "Its forests have made America," from the sassafras and planks which paid the English creditors of the Pilgrims, "to the New Hampshire staff which carried the Admiral's flag in Santiago Bay." England, which has only thirty-seven varieties of native trees, while Massachusetts alone has one hundred and forty varieties, is introducing American trees into Epping Forest. This great pleasure-forest near London gives a revenue of over two million dollars. Massachusetts receives nothing for her woodlands. "In America there is as yet no successful public school of forestry. At Biltmore, on an estate larger than the District of Columbia, George Vanderbilt is nobly creating a school of forestry which may be useful to his country." While great wealth in private possession can splendidly help the State, Dr. Hale strongly urges that "the State, omnipotent and ever-living," shall invest public surplus "in forests, in making forests where now are deserts, and in planting prairie." The time is slow in coming, "but it will come."

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August Trade

The official reports of commerce during August are especially gratifying, since they show that fears of a decline in exports of manufactured products on account of advance in prices have not been realized. On the contrary, our foreign commerce last month was the largest ever known for any August. The exports were no less than a quarter more than for August 1898 (a phenomenal year). For the eight months of the present year the total exports are the highest for any like period in our history. While more wheat, flour included, has been sent abroad than a year ago, the exports of corn, including meal, are even greater. In this connection it is interesting to note that the Government report indicates a wheat crop this year of only five hundred and sixteen million bushels. It may be remembered, however, that a year ago the report indicated five hundred and eighty-five million bushels for last year's crop, but that afterwards

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the official return made it six hundred and seventy-five million bushels. As to domestic trade, August reports show it to have been unrivaled, and it continues in like degree. Bank clearings are a quarter larger than the large reports of last year, and more than a half larger than in 1892, which, up to the prosperity of 1898–9, has been regarded as marking the high level of commerce. August railway earnings were over an eighth larger than last year, and nearly a fifth larger than in 1892. Eastward tonnage from Chicago exceeds that of last year by at least three-fifths, and is double what it was in 1892. This is particularly significant because there has been a serious curtailment of traffic by the "freight-car famine."

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The Export Exposition Last week, at Philadelphia, the National Export Exposition was formally opened. Its buildings are on a large scale, the main structure covering more than twelve acres of space. The purposes of the Exposition are to show to the foreign consumer what the American manufacturer can make; to spread the knowledge of our agricultural and mechanical industries throughout the world, and thus to increase our exports. To this end various governments of the world have been asked to send delegates, and they have accepted the invitation. The exhibits range from a button to a locomotive. The principal speech on the opening day was made by Governor Stone, of Pennsylvania, who declared that we are selling goods in every country on the globe for the reason that we sell a better article for less money than any other country sells. He added that there had been a realization of the claims by protectionists that tariffs upon imports would foster and build up home industries, and that, with the increase of these industrial plants, there would come such sharp competition as to reduce the price to consumers below what it would be under free trade. Protective tariffs in this country, said he, have transferred the competition between importers under free trade to a competition of home producers under protection. He might have added, however, that the history of the past twelve months, when we have been sending locomotives to England, building railway bridges in Egypt and Burma, and fitting out the Siberian Railway with its entire western equipment of sleepers, rails, bridges, and rolling stock, shows that we can now throw off the protection which has become patently superfluous.

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Parcels by Post The briefly reported agreement between our Government and Germany for the interchange of parcels sent by post heightens the popular interest of a description of the German parcels post system published by Mr. James L. Cowles in the New York "Evening Post." The German system divides the territory of Germany and Austria into "zones," and regulates the charge according to the distance. For small packages, upon which the cost of transportation is light compared with the expenses of collection and delivery, there are but two "zones." Packages sent less than forty-six miles are charged six cents, and those sent a greater distance twelve cents. For larger packages, upon which the freight rates are relatively heavy, there are six zones, and the charges are more exactly proportioned to weight and distance. The provisions for the small packages are the more important, however, for these cover all packages up to eleven pounds, and manufacturers often send large quantities of goods in the eleven-pound parcels enjoying the minimum rates. For example, a single manufacturer in Glogau has shipped at one time to Berlin more than half a carload of hat-boxes, all in twelve-cent parcels, and another has shipped over a ton of cheese to a single consignee in eleven-pound packages. In Berlin there are three deliveries daily. In the morning delivery it is not uncommon for 10,000 packages to go out, and about 5,000 more go out in each of the other deliveries. In regard to the classes that use the parcels post Mr. Cowles quotes the significant statement of Second Assistant Postmaster-General Shallonberger: "Farmers and small tradesmen use the post very freely." It is easy to see that by means of it the small merchant is almost put upon an equality with the great department stores in delivering goods to customers. During the last few years in this country a great many unfair means have been devised—and some of them

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adopted—by which the single-line dealers should be enabled to compete with their great rivals. The parcels post seems to offer an absolutely fair method of furthering this end, since the post-office can deliver parcels to remote customers for all dealers at less cost than can even the largest store. So far as transportation charges are concerned, our post-office could adopt the German rates for distances less than forty-six miles—the present loss on our one-cent-a-pound rate for delivering newspapers being due to the fact that they are carried an average distance of over four hundred miles.

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Cornelius Vanderbilt

To many men in America Cornelius Vanderbilt was simply a multi-millionaire; his name connoted great wealth, and in some excited not a little envy. To others he was a great railroad king; his name connoted great power, and in some excited that spirit of controversial independence so characteristic of Americans. To a smaller number he was better known as a Christian philanthropist who gave liberally of his wealth and of what was more valuable, his time and energy, to a great variety of philanthropic and Christian enterprises. We have very good authority for believing that a man may dole out all his goods to feed the poor and not have love, and "cold as charity" has passed into a proverb. Cornelius Vanderbilt had love, and was not "cold." He was more than millionaire, railroad king, or philanthropist. What he was to those who knew him most intimately is made apparent by the following letter, written in reply to a request of the editors of The Outlook by Dr. David H. Greer, who was Mr. Vanderbilt's pastor and a very intimate friend:

Mr. Vanderbilt was a rich man, with the emphasis on the *man*. That, to those who knew him well, and even to those who did not know him well, was his distinctive characteristic. The value of his estate, great as it was, was not equal to the value of him. The man was more than his money. It did not own him; he owned it. Nor did he own it exclusively or chiefly for himself; he owned it for others. His wealth was regarded by him, not simply as something personal, but as a great and sacred trust, which it was his duty to administer, not with a lavish carelessness, but with a wise and discriminating conscientiousness, for the benefit of his fellow-men. That duty he tried to perform, and did perform, not only in connection with the many and various charities in which he was interested (and how many there were none will ever know), but also in the management of his business, for business to him meant something more than the opportunity for personal enrichment. It was the opportunity for doing good, for serving and helping others by economic methods and through economic channels. That was the way in which he looked upon business; and while, of course, he added very greatly to his own personal fortune by his wise and conservative business management, it was not the hope of personal gain that constituted the principal motive in it. He literally sacrificed his life in the administration of his great trust, for he not only gave money, but, what was still better, he gave himself. John Ruskin has somewhere said: "If your fee is first with you and your work second, then fee is your master, and the lord of all fee, who is the devil; but if your work is first with you and your fee second, then work is your master, and the lord of all work, who is God." Mr. Vanderbilt's master was God; he knew and acknowledged no other. He was pre-eminently a religious man; not occasionally and at times, but always. His sense of responsibility to God was always with him. He lived in it, whether in the pew or the office, at a vestry meeting or a railroad meeting. That was the keynote of his character, and made him the man he was, or rather the man he is, for such a life as his does not pass away.

He was a man of great simplicity of character, easily approached, but strong, even to sternness, when necessary, and yet withal as gentle as a woman. People have the idea, and a correct one, that he gave away a great deal of money, and yet he did no colossal thing. He was appealed to from all over the world, and he devoted a great deal of his time to his correspondence. Indeed, until he was stricken three years ago, every letter he received came under his own personal investigation, and in order to respond to these wisely it was necessary to exercise much discrimination. He looked upon his business as a charity, as it was putting money into circulation so that it got into the hands of the people for whom it was intended. One prominent characteristic of the man was that he never obtruded himself in the exercise of his benevolence. He, perhaps more than any other person with whom I am acquainted, did not let his left hand know of the works of his right, and that is one reason why the extent of his benevolence will never be known. While he contributed largely toward many benevolent institutions, his charity was not concentrated upon a few things, but was widely disseminated over a great number of things, not only in this country but in all parts of the world. He did not create many institutions to advertise his name, but devoted much of his time to personally investigating the appeals sent to him, and relieving distress whenever it was genuine. In spite of the fact that efforts were constantly made to impose upon and deceive him, he

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always believed the best of people and never lost his faith in them. He was constantly looking for, and therefore always finding, "some soul of goodness in things evil," and his strong human sympathy never seemed to desert him. It was because of that human sympathy, that inextinguishable human instinct, that so many people were attracted to him and regarded him as their friend, and that even those who were never acquainted with him experience now a sense of great personal loss in connection with his death. Although his sphere in life was very different from that of Phillip Brooks, yet, as in the case of that eminent lover of his kind, even so now they cannot avoid the feeling that humanity has lost a friend. But it has not lost him, for he lives and will live as an illustration to us of religion in daily life, and to show us how, in the midst of our absorbing secular duties,

> "At noonday, in the bustle of man's worktime,
> To greet the unseen with a cheer;"

and therefore, as we think of him as somehow and somewhere living and working still, we may

> "Cry, Speed—fight on, fare ever,
> There as here!"

The lessons involved in such a life as that of Cornelius Vanderbilt are so simple and so plain that they scarcely need an interpreter.

Much is said in our time about the evils of concentration of wealth. The wealth concentrated in Mr. Vanderbilt's hands was beyond estimate. His own possessions are variously reported at from $80,000,000 upward. But this enormous sum by no means represents the money power which he wielded. The New York "Tribune" gives a list of some fifty corporations in which he was either president, vice-president, or a director, and in most of which he undoubtedly exercised a dominating influence. All the property involved in these corporations, and much other property indirectly affected by them, was very largely influenced by his judgment and his will. There are richer men in America than he was, but it is doubtful whether any man in America ever exercised so great a money power, or one that exerted so diffused an influence on the lives and fortunes of others. But no intelligent man would venture to affirm that either the properties of the stockholders of these various corporations or the well-being of the enormous army of their employees would have been better cared for if the questions submitted to Mr. Vanderbilt's judgment, and largely determined by him, had been submitted to either stockholders or employees, or both combined, to be determined by them after public debate in mass-meeting. It still remains open for the advocate of the democracy of wealth to insist that judgment is developed only by its exercise, and that those stockholders and employees would themselves be educated by the process if they had been compelled to determine the questions which were determined for them, and that the education would have been worth the cost involved in even serious errors of judgment. It is open for him also to insist that it is dangerous to allow such concentration of power in a single man, since we can never be sure that he will be worthy of so great a trust. But it remains true that economically there is no real disadvantage in such concentration of wealth, provided the man who possesses it is both intelligent and conscientious.

What do we mean when we say of such a man as Cornelius Vanderbilt that he is worth $80,000,000? We simply mean that he has the administration of a certain productive property, such as the New York Central Railroad. In such a case possession simply means power, and power means responsibility. The railroad which he owns serves thousands of employees and hundreds of thousands of travelers and shippers. The owner has the charge, the people enjoy the benefit. Within certain narrow limits, the owner can determine what prices the people shall pay for the service rendered them, and what prices shall be paid to the employees for the service which they render. But this apparently unlimited power is really very limited. If the owner so administers the railroad that it ceases to serve the public, it soon ceases to serve him. If he underpays or overworks his employees, he is soon mulcted in heavy fines by a destructive railroad accident, by the gradual loss of his best men, or by an expensive strike. On the other hand, if, in a fit of unwise generosity, he endeavors to pay more than the earnings of the road justify, he soon loses the ability to pay at all. The President of the Carnegie works is reported as saying that he wishes he could reduce the labor day in the mills to eight hours, but he cannot without Federal legislation. competition prohibits. A multi-millionaire can have for his own occupation three or four houses instead of one, and big houses

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instead of small ones; he can spend more money in dress and ornaments and on table luxuries than his less wealthy neighbors; he has at his command all the comforts, and is morally imperiled by easy access to all the luxuries, of modern life; and in case of emergency, such as sickness, he can summon to his aid all the resources of modern civilization. But the limit of possible expenditure on self is soon reached; the greater part of his income, whether he will or no, must be invested; that is, must create new properties to serve the public, or must be expended in charities to serve the unfortunate. The millionaire can only eat three meals a day, wear one suit of clothes at a time, and live in one house at a time. The only pleasure of which he has a monopoly is that of alleviating the distress or enhancing the comfort of great multitudes by his charities. And generally he is so busy that the administration of his charities is intrusted to a steward, who alone sees the comfort and the pleasure and receives the gratitude. Mr. Vanderbilt was in this respect a remarkable exception to the general rule. He was to a very unusual degree the almoner of his own benevolence.

The proposition of Jesus Christ that wealth is a trust and its possessor a trustee for others is no figure of speech; it is a hard, cold, scientific fact. The possessor may be intelligent and conscientious; then he will know that he is a trustee and will administer his trust in honesty and with honor, and will receive the pleasure which the doing of a difficult duty with fidelity always brings. He may be unintelligent and unconscientious; none the less will he be serving others whether he knows it or not, though in the latter case he will deny himself the pleasures and only bear the burdens of public service. The benevolence of Cornelius Vanderbilt is not to be measured by the amount of money which he gave away in so-called benevolences; nor by the amount of personal time and energy which he gave to the numerous charitable organizations in which he was more than a nominal director; nor even by the kindly personal sympathy which he found time to express to men to whom there was absolutely nothing to bind him but the ties of a common humanity. The true measure of his benevolence was his habitual recognition of his own trusteeship and the spirit in which he administered his trust. The good which he accomplished, great as it was, through recognized charities, was not a tithe of that which he accomplished by the spirit in which he administered the properties over which he exercised a controlling influence. It is not too much to say that the stocks which he owned himself he regarded not less sacredly as a trust than those which, belonging to others, depended for their value on his administration.

But if Mr. Vanderbilt's life illustrates the truth that the concentration of wealth is not economically disastrous if it be concentrated in the hands of one who accepts and administers it with fidelity as a trust, his death illustrates the vital danger in the concentration of responsibilities. Under an economic system which tends to the diffusion of wealth, the burdens which Mr. Vanderbilt bore would have been divided among a hundred or perhaps a thousand men. Possibly under such a system the material prosperity of the community would not have been so great; but death would not have come so soon. No one man can safely undertake so varied a responsibility as Mr. Vanderbilt carried throughout the greater part of his life. From it the overburdened man can escape only by refusing some of the responsibilities or by carrying them all with a careless conscience. The first Mr. Vanderbilt would not do, the second he could not. So at fifty-three years of age he was disabled, at fifty-six he died—just at the time when, with a reasonable proportion of life's responsibilities, he should have been in his prime, taking the highest enjoyment out of life and rendering to it the greatest service. Whatever may be said economically of the concentration of wealth, the concentration of responsibilities which it necessarily involves is fatal, alike to those whom it relieves of a burden which they ought to bear and to those on whom it places a burden which they ought not to bear. The Czar cannot rule the Russias; he must leave practical government to a bureaucracy or it will kill him. The Pope cannot rule the Church; he must leave practical government to a hierarchy or it will kill him. As little can a multi-millionaire personally

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administer an industrial empire. If he does not attempt to do this, injustice is sure to be perpetrated in his name and under cover of his authority; if he does attempt it, the task is almost certain to exhaust his powers before the allotted time.

The life of Cornelius Vanderbilt is the all-sufficient answer to captious criticisms hurled against rich men because they are rich; the death of Cornelius Vanderbilt is a serious indictment of an industrial system which lays on the conscientious trustee a heavier burden than it is possible for him to carry.

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The Trust Conference

The Trust Conference at Chicago, of which we publish a fuller report on another page, sensibly adopted no resolutions. Its object was not to settle the question, but to set people to thinking upon the suggestions put forward. These were numerous and generally coherent. Professor Jenks, of Cornell, opened the Conference with a judicial statement of the economic inquiries before it, and Professor Henry C. Adams, of Ann Arbor—the statistician of the Inter-State Commerce Commission—followed with a statement of the fundamental change in the structure of society which the acceptance of trusts would involve. "English jurisprudence," he pointed out, "assumes that competition between producers on the one hand, and consumers on the other, is a guarantee of justice and equity." Therefore, he urged, the burden of proof rests upon those who advocate the consolidation of manufacturing industries. It is theirs to show that such consolidation does not lessen the guarantees of equity, does not tend to close the door of opportunity, and does not impair the democratic organization of society. Professor Adams plainly believed that the consolidation of competing corporations had all these tendencies, and he put strongly the argument that in so far as the railways discriminate in favor of large shippers they push forward consolidation. He did not urge the prevention of railroad discrimination as the sole remedy for the evil, but there was general agreement with him that it formed one of the remedies. The reduction of the tariff—where it protects trusts—was another remedy that met with general, in fact surprisingly general, assent. Ex-Governor Luce, of Michigan, and other prominent Republicans took the position of ex-Senator Washburn, of Minnesota, that the tariff was justifiable where it fostered American competition with foreign producers, but unjustifiable where it fostered American combination by excluding foreign competition. The free-traders, on the other hand, did not claim that the tariff was the "mother of all the trusts." They generally recognized that there are many manufacturing industries in which Americans can produce more cheaply than their foreign competitors, and here the removal of the tariff would not destroy trusts, though it might lessen their exactions.

The points really debated related to the wholesomeness or unwholesomeness of trusts where they have arisen without the aid of railroad discrimination or tariff protection. Here ex-Secretary Foster, of Ohio, George Gunton, of New York, and several others—including the Socialistic speakers—urged that trusts are a natural and wholesome development which results in important economies to consumers. The anti-trust speakers denied all these propositions. They did not deny the economy of production on a large scale by a single firm or even corporation, but the combination of corporations naturally rivals they believed to be injurious from the standpoint of industrial progress as well as individual liberty. Several speakers urged that such combinations on the part of corporations were plainly an abuse of the privilege of incorporation granted by the State. Trusts, therefore, they urged, were not a natural development beyond the power of law, but an artificial one which the law could remedy. This was the essence of Mr. Bryan's reply to the defenders of the trusts. As a remedy he urged not only State action to prevent the combination of domestic corporations, but Federal action to prevent a monopoly organized in one State from doing business in any other. He read the famous Delaware circular inviting trusts to incorporate under Delaware laws, because they would thereby be relieved from all restrictions upon their capitalization, and nearly all upon their subsequent operations.

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Such favors to combinations in certain States, he said, made it the duty of Congress to use its constitutional power to regulate inter-State commerce. The license of a corporation to engage in inter-State commerce, he urged, "can be granted upon conditions which will, in the first place, prevent the watering of stock; in the second place, prevent monopoly in any branch of business; and, third, provide for publicity for all the transactions and business of the corporation." The enthusiasm with which this speech was received seemed almost to make its proposals the programme of the so-called "radicals," who would continue the régime of competition. The programme of the "conservatives"—who welcome the era of combinations—was perhaps best set forth by ex-Secretary Foster, who also favored publicity of accounts and the prevention of stock-watering, and advocated a Federal tax when the dividends of the combination exceed six per cent. Altogether the Conference was a remarkable success in enabling men to understand one another's positions.

❀

The Pattern Prayer

The purpose of Christian as distinct from heathen prayer, to aid us to the doing of God's will rather than persuade God to the doing of our will, is strikingly shown in the pattern prayer prescribed by Jesus. Apparently distributed into a number of petitions, the aspirations of the Lord's Prayer are really summed up and concentrated in one, *Thy Will be done.* To this the preceding sentences lead up in their triple confession of love—*Our Father,* of reverence—*Hallowed be Thy Name,* of loyalty—*Thy Kingdom come.* From this focal point, THY WILL BE DONE, the following sentences expand its contents into a triple specification of the prime particulars of the Divine Will concerning us, as we should contemplate it and seek to realize it, viz., in the sustentation of our being—*Give us our daily bread,* in the correction of our faults—*Forgive us our debts,* in the redemption of our life—*Deliver us from the evil.*

In true prayer of every type the focal point is the same. In thanksgiving for benefits, in confession of sins, in adoration of divine grace and glory, in aspiration toward divine ideals, in petition for whatever we desire for the bettering of our life and its opportunities, the innermost and universal implication of the Christian spirit is *Thy Will be done,* the sum and substance of the Lord's Prayer. In our various petitions for this or that we are imitating the example of that pattern prayer in translating its comprehensive word, *Thy Will,* into its particulars as we conceive them. Our translation is sometimes fallacious. So was St. Paul's, when he prayed for relief from his "thorn in the flesh." We may fail to "understand what the will of the Lord is," and experience must reveal it. Our translation fails; our prayer does not, for the will of the Lord is fulfilled otherwise.

Even the agnostic, who recognizes in the evolution of the universe a certain purposiveness, an intelligent advance toward ends, and who is bidden even by Mr. Spencer not to rely passively on this, but to do his best "to hasten the evolution," must see the reasonableness of prayer in this point of view, as the natural effort of the finite will to co-operate with the infinite. "Thy Will be done" is at least the implication of every effort, whether scientific, philanthropic, or religious, to discover the divine line of advance and on it to move forward. None who has, however dimly, glimpsed an Executive Mind within the universal evolutionary process can consistently abjure the thought, "Thy Will be done," or decline to adopt it, with its natural implications, as the fit and universal prayer of man.

Origen, in the third century, remarked that the Christian life, in an ideal view, is simply the outward expression in conduct of the Lord's Prayer. In the point of view here taken of the Lord's Prayer Jesus seems therein to have pictured his own life. Whatever various purposes his mission involved, he summed them all in saying that he had come to do the will of God. Whatever his various activities, he affirmed that it was his "meat" to do the will of Him that sent him. Whatever his ties to others, he declared that the doer of the will of God was his brother, sister, mother. By such sayings he irradiates the central significance of the prayer he phrased as the leader of mankind in prayer. In it we see the reflection of his

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own life in its effort to realize the Father's will. It is the true type of all petitionary prayer, because it is centered in the great desire which constitutes man a citizen, and not an alien or a rebel, in the kingdom of God.

The Spectator

One day last spring the Spectator went on a pilgrimage. He started off Saturday morning with a certain disdain of all who were going about the ordinary Saturday routine of work or pleasure. He was going on a pilgrimage. The thought of his fellow-pilgrims alone disquieted him, for he had been invited to accompany an Association for the Spread of Historical Knowledge, in its visit to historic localities in upper New York. Most of the members were students in a woman's college, and the Spectator finds young ladies quite formidable enough without additional deeps of learning. However, others were to go too, and the Spectator wanted to see if there were historic localities in New York, so he took courage.

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All the historic localities could surely be visited on foot, with the help of an occasional trolley-car, if that is permissible for a pilgrim, the Spectator reflected; but on joining the members of the expedition he found that they were to go in a coach. A stage-coach would have been preferred, he was told, as suited to a historical association, but, unfortunately, one could not be procured in good running order. They had been obliged to accept one with modern improvements. As they walked down the block to take the coach, the Spectator's companion suddenly stopped, and remarked, impressively, "This is the site of Mrs. Murray's tea-party." "Ah, yes!" murmured the Spectator, gazing hard at the church which occupied the corner, whose parlors doubtless held provision for tea. "There was a Boston tea-party, of course," he ruminated; "but New York, did New York have one, too? When did it sacrifice food for sentiment?" While he was meditating on this, he found himself following his guide along the gilded halls and past the late breakfasters of New York's latest extravagance in the way of hotels. "What are we doing here?" he asked, in surprise, for it seemed to him a place better fitted for the study of economics, or uneconomics, than history. "We are first to get a bird's-eye view of the city from the roof," he was told; and a few moments later, as the Spectator gazed down on the misty city, he heard the story of Mrs. Murray's tea-party. The war of the Revolution had just begun. The British troops were marching in on New York, and Putnam's untrained militia were flying before them. At the farm-house of Mrs. Murray the British officers halted a moment. Mrs. Murray, outwardly calm and hospitable, and inwardly mindful of the Continentals who had been fleeing past her house to safety, begged the gentlemen to wait for the cup of tea which she and her daughters always served at that hour. So gracious was the hostess and so good was the tea that Putnam and his men had reason to thank their loyal countrywoman, for the British did not overtake them that day.

❀

Mounting the coach and speeding up through Central Park, whose hills and rock showed what the whole island used to be before the days of the "Broadway cañon" the first stop was made at "McGown's Pass." Here in the olden times, between two valleys, a quasi-tavern stood on the old post-road connecting New York and Albany. Up and down lumbered the stage-coaches, and on the hills fortifications were erected, for in those days the city lay three miles below Thirty-fourth Street. Not far above the pass, at the upper edge of Central Park, is an old blockhouse, built in 1813 as possible defense against the English. It stands on a high ridge of hill. With difficulty its custodian turned the rusty key and admitted the party into the dungeon-like interior. All the light came from portholes built for cannon, and the stone walls were three feet thick. Not a pleasant place to dwell in; and the Spectator felt thankful that it had never been needed, and that no human beings had ever been shut up inside, behind their guns, waiting to kill or be killed. Coming out into the cheerful sunshine, the Spectator heard the custodian say with

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utter scorn to a group of small boys, "Can yez go in? And how did all them ladies and gentlemen come to have a *per*mit?" Evidently historical investigation was not to be encouraged except under proper authority.

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Passing troops of children in May-day processions with queens and May-poles, the party took the coach again, the next point being the old French settlement of Williamsbridge. Not long ago an artist wrote a book describing the quaintness and romance of this old town, and rebuking his countrymen for seeking abroad what lay close at their own doors. For a while throngs of visitors came to see. But either they lacked the artist's imagination, or the artist's imagination had over-idealized, for the interest soon waned and the tourists dropped the town. Certainly the old French inn at which the party halted for luncheon was quaint enough. Back of the little hostelry stretching along the banks of the Bronx, under arbors and trellises, was the dining-room of the inn. Queer games of circular ninepins and swinging pegs were provided for amusement, and boats were moored in the stream. The American beef and bread the Frenchman served had a foreign flavor from its surroundings, if one were ever critical of food eaten out-of-doors in the midst of the fresh spring foliage.

❀

From the Bronx the way lay through Van Cortlandt Park to the old Van Cortlandt Manor-House, proud of having harbored Washington in the Revolutionary days. Standing before his picture in the parlor, one of the party recalled the joy with which she found his portrait hanging over the mantel as she entered the breakfast-room on the first morning of her visit in the town of Oxford in England. As she exclaimed over it in delight, her hostess said: "I am pleased that you like it. We got it because we admired the face so much, but we have never been able to find out who it is. Do you know?" The old colonial furniture that fills the rooms suggests the stately figures that had moved about them. The Spectator could understand why our youthful grandmothers are depicted as always sitting straight and demure. No one could take any liberty with a colonial chair. There is a suggestion of formality and stateliness about it. It seems to him that the most hoidenish youth, if suddenly introduced into a room full of colonial furniture, would involuntarily check speech and step and become quieter and more self-restrained. Standing in a corner of the room, and provocative of modern history, are the figureheads of a ship, two great wooden vultures, taken from a Spanish frigate by an English Admiral in the days of the Georges. So many years ago there were vultures in the Spanish navy, and the Anglo-Saxon race was wresting them away.

❀

Rather reluctantly, the pilgrims turned back from the green of the park to the confines of the city. The old Jumel Mansion was to be visited. It stands high, overlooking the Harlem River, the city at its feet. There Roger Morris entertained General Washington, and there Aaron Burr, in his eightieth year, wedded the fascinating Madame Jumel. No other house in the city has seen more history than this. Twenty blocks south of the Jumel mansion stand the group of trees that Hamilton planted. His own house has been moved from its first site, where a church has been built, but the tall maple-trees stand where he placed them. The land about them is still unbroken for dwellings, and a little railing surrounds the spot on which the trees grow close together. The Spectator wished that he could have seen the stately orator in ruffles and powder planting the little saplings and giving each its name. The trees would form somewhat more of a forest had they been planted for the States to-day. Hamilton planted thirteen, one for each colony, and ten are living still.

❀

The sun was setting behind Hamilton's trees; the pilgrimage was over. The Spectator had not been in a school-room nor opened a history-book all day, but he had been walking where the makers of history had walked, he had been following the story of his city, and he is going on a pilgrimage every year—a historical pilgrimage at home.

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The Chicago Conference on Trusts

By Forrest Crissey

THE great National Trust Conference began under a cloud of suspicion, factional distrust, sensitiveness, and belligerency. After sessions covering a period of three days, it closed in an atmosphere more tolerant, deliberative, and genial than at first seemed possible to the observer understanding the diversity and antagonism of its constituent elements. Obstacles which threatened to destroy the purpose of the gathering and transform an economic conference into a political squabble were dissolved under the subtle alchemy of personal intercourse, and an attitude of morose and jealous partisanship was abandoned for that of generosity, courteousness, and tolerance.

It is not too much in praise of the Trust Conference to say that it has set a new standard for future conferences. The Conference was a conference, not a contest. It was deliberative, almost judicial, and discussion, not manipulation, was the method which dominated its conduct.

An adequate appreciation of the representative character of the assemblage is scarcely to be obtained by the most comprehensive perusal of the printed records of its proceedings. Nor can this quality of the great gathering be given its due prominence by the statement that thirty-four States sent to the Conference delegations selected by the Governors of those commonwealths—men wisely chosen for their special fitness to discuss all phases of the trust and combination problems. Nearly every prominent and powerful labor organization in the country was represented by its official heads. The occasion undeniably called out the commanding personalities in this field of modern organization.

It would have been pardonable for a guest of the Conference broadly familiar with the personnel of the fraternity of educators in America to have mistaken the gathering for a convention of members of the faculties of the universities and colleges of this country, so frequently were the faces of distinguished professors and scholars encountered among the countenances of those having access to the delegates' floor. The legal profession, however, was doubtless the calling most numerously represented. While taking little or no part in the proceedings of the Conference, many members of the clergy were constant and interested attendants. The agricultural element of the country was also ably and numerously represented, not only by Grange officers and orators, but by men whose personal appearance attested their active participation in the farming industry.

Of those most naturally and vitally interested in the purpose of the Conference only the trust "magnate" was conspicuous by his absence.

If a single individual actively engaged or directly interested in any important trust industry was in attendance upon the deliberations of the Trust Conference, he was not known to the newspaper men reporting the proceedings, and he refrained from taking any personal part therein. The only radical and unqualifiedly pro-trust address delivered in the Conference was that of Mr. George Gunton, whose character as a scholar and authority in the field of economics shielded him from suspicion of acting as an attorney.

One other speech only is likely to be classed as a straight-out defense of trusts in the absolute. That was delivered by the Hon. Charles Foster, ex-Governor of Ohio, and formerly Secretary of the Treasury. A careful reading of Mr. Foster's address, however, discloses statements and arguments of so qualifying a nature that the deliverance is hardly to be characterized as an unconditional pro-trust defense.

Of the addresses as a whole, a fair reading leads to the conclusion that a majority of the speakers were in the attitude of regarding trusts and combinations as an inevitable development of modern industrial life, containing elements of serious danger to the good and prosperity of the people, but not of considering them as an unmixed evil. Certainly this was the dominating sentiment of the Conference, the view shared by the greater number of delegates who expressed themselves in the deliberations of the meeting, in newspaper

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interviews, and in private conversation with the writer of this article.

In this conservative element rested the balance of power which guided the Conference to its notable achievement as a deliberative body of National and representative character. To the strength of this element must be credited the fact that the Conference was able to conclude its sessions without an open and undignified battle between radically opposing factions, and without the passage of resolutions calculated in any manner to indicate a test of strength between the antagonistic elements or to commit the body to any so-called consensus of opinion.

It must be said, however, that the fear with which radical factions regarded the undetermined voting strength of the conservative element was a restraining factor perhaps more potent in preserving the purely deliberative character of the Conference than would have been the conservative votes had the latter been called out and put to the actual test.

Only by tracing the currents and undercurrents not clearly apparent in the press reports of the proceedings is the significance of the Conference and the true import of its work to be understood. Despite the fact that the great meeting was called by so respectable an organization as the Civic Federation of Chicago, composed of influential men of widely differing political faith, the arrival of delegates last Tuesday found the air filled with persistent and disquieting reports to the effect that underneath the entire project was a basis of deep-laid political craft; that the movement was a piece of partisan cunning on the part of Republican managers who had devised it under the cloak of a non-partisan reformative organization for the purpose of enticing their Democratic opponents into a "conference" which would be so manipulated as seemingly to commit them to a compromising attitude on the question of trusts. The rumors also alleged that the more immediate intent of the scheme was to entangle the Democratic leaders to an extent that would prevent their free action in the coming anti-trust conventions to be held in St. Louis and in Texas. These reports were seriously accepted by the anti-trust radicals, with the result that their first act at the outset of the Conference was the holding of a caucus and the advising of measures similar to those which they would have taken for the furtherance of partisan interest on the eve of a political convention. Even leaders of the conservative element, when closely pressed with the direct question, admitted the suspicion, on the part of a large portion of the delegates, that politics and partisan methods would figure in the deliberations of the Conference to a marked degree. These suspicions excited the pronounced and pledged enemies of trusts, under the name of "the Texas crowd," to take an initial stand strongly against any attempt to pass resolutions or even permit the appointment of a committee on resolutions.

Finding the latter step was not to be averted, the energy of this faction was next directed to obtain a controlling voice in the committee, with the purpose of constituting the latter as a burial-ground for all attempts to formulate the general sentiment of the Conference in an official utterance. Meantime the Committee on Organization and Programme had been formed by the selection of one member from each State delegation and each labor organization covering a field greater than that of one State. On this basis also the Committee on Resolutions was constituted, with the result that the "antis" felt new strength and courage, and took a new tack, preparing resolutions strong in denunciation of trusts, and declaring for the unconditional annihilation of such corporate combinations. Before these resolutions were sent to the Conference Committee on Resolutions they were modified by the caucus of the "antis," and the belief prevailed that the Conference would be made the scene of a sharp struggle between politicians for the hope of securing a partisan advantage. Just as this conflict seemed inevitable, the aggressive faction became suddenly impressed with the unknown strength of the element which was in the fairly deliberative attitude, and appeared determined to hold the Conference aloof from partisan passions and contentions. The pro-trust contingent was counted on to join with these conservatives, and the plan to push the denunciatory resolutions through the Committee was as speedily abandoned as it had been adopted. This was the position of the Texas delegation and its

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followers from Kansas, Nebraska, and other strong anti-trust States when William Jennings Bryan arrived on the scene. It then became known that he had brought with him resolutions which embodied his views, and which he desired to have carried by vote of the Conference. Once more the "antis" executed a speedy "about face!" and reporters were sharpening their pencils for the *coup* that would follow the stampede which their leader was depended upon to produce by his eloquence.

Mr. Bryan himself was responsible for the next evolution of the radical forces. He came to the Conference, so far as appearances indicated, in the same attitude of suspicion that characterized nearly all the other leaders. He desired to speak after Mr. Cockran, who was regarded in advance of his address as the chief champion of the pro-trust cause. This concession was courteously granted him, and it was also arranged that the former "Tammany orator" should occupy the entire evening, Friday, giving Mr. Bryan the further advantage of a night in which to ponder the utterances of the New Yorker.

Two important results immediately followed this arrangement. Mr. Cockran's speech—so eloquent and adroit that it may be said to have added substantial laurels to his fame as an orator—was a distinct surprise in that it utterly failed to come within the limits of a pro-trust argument in the sense that it had been expected to represent that element. Then followed, the next morning, another surprise of like character, for the address of Mr. Bryan was in certain essentials more conservative than popular opinion had predicted. It was clear, definite, and devoid of evasion. His bitterest political opponents in the audience granted the young Nebraska champion of "free silver" the credit of having scrupulously observed the proprieties of the occasion. In brilliancy of oratory the two star speakers seemed to be closely matched.

That the dignity of the proceedings, the deliberative atmosphere of the Conference, and the spirit of courtesy and concession impressed Mr. Bryan and induced a change in his attitude is evident from the fact that he informed the representatives in the Committee on Resolutions of the radical anti-trust wing that he had concluded that it would be inappropriate to commit the Conference to any declaration of principles or opinions. Thus the final danger of a partisan contest was averted. How strongly the anti-trust sentiment was awakened in its political bearings is indicated by the fact that immediately following the adjournment of the Conference all favoring the prohibition and destruction of such combinations of capital were called upon to meet and permanently organize, thus making National the movement which first crystallized in the caucus of "antis."

On only one proposition, it would appear, were all speakers and factions agreed. That was the desirability of compulsory publicity regarding all the affairs of every corporation. Nearly as unanimous was the sentiment that Federal jurisdiction and control over all corporations doing business outside the State in which they are organized is a desirable and practical remedy against abuses of corporate power. A large element in the Conference was in favor of increasing the liabilities of corporations to double the amount of their capital stock.

The avowed pro-trust element was hopelessly in the minority; that holding to the grave necessity of effectual safeguards against monopolistic and harmful tendencies on the part of trusts constituted the majority element, while the radical trust-annihilating faction was strong but not dominant. Of notable interest in this connection was the conservative attitude of the best labor element, represented by the American Federation and the Iron Workers' Union, Mr. Gompers and Mr. Garland making it clear that they were not unconditionally arrayed against trusts, but believed that restraining and remedial measures would be sufficient to remove from this development of the co-operative tendency its menacing elements. It is impossible to dismiss an attempt at an analysis of the Conference without mention of the broad liberty of speech guaranteed to all speakers by the presiding officers. This feature is pertinently and sufficiently illustrated by the fact that Benjamin R. Tucker, the (avowed) "scientific anarchist" of Boston, presented a plea for the principles of his social faith as the world's salvation from the evils of trusts.

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The Military Filipino[1]

By Leonard R. Sargent

THE provisional government which assumed control of Filipino affairs in Luzon Island after the downfall of the Spanish power was a military one. The President of the so-called Republic was General of the army, and had at his command all the forces of the State, while military officers filled the high positions throughout the provinces. It was continually asserted by those in power that this disposition of the control of affairs had been resorted to merely to tide over the existing emergency, and that it should continue only until the establishment of a permanent peace. As long as it remained in force, however, the concentration of power was absolute; and, moreover, no change of government could be contemplated without the co-operation of the controlling class. In the event of peace, the population hoped to see the reins of government placed in their hands; but, if opposition were offered, they certainly had not the power to seize them. The military class controlled the situation, and with it, in great measure, the destiny of the people. Accordingly as they were actuated by motives of patriotism or of personal ambition they could, if unmolested, inaugurate a just and liberal government, or they could set upon the galled shoulders of their race a yoke as cruel as that they had just cast off.

It will never be known how they would have stood this crucial test. The peace they had anticipated is further from them now than ever, and it has been decreed that a stronger power should relieve them of the responsibility of the vital decision. Yet they have not been deprived of importance. They still retain the official voice of their people, and it is with them that our Nation is now at war. In view of their pre-eminent position in Luzon affairs—past, present, and future—some interest must attach to every observation of their character, especially to such as tend to show to what extent they represent the feelings and aspirations of the great mass of the Filipino population, and in what measure they have at heart the truest interests of their race.

The leaders of the military element have been drawn, almost without exception, from the younger generation of that enlightened class of Filipinos of which I have spoken in a previous article as existing everywhere throughout Luzon Island. They possess, of course, many qualities in common with their older kinsfolk in whose charge they have been reared; and yet they differ from them so significantly on many points as to deserve particular attention. The characters of men are not set to such rigid lines as to remain unchanged by the sudden attainment of authority, and the Filipino, like his brother of every other land, assumes a new demeanor with his uniform of office. Throughout the period of my association with both classes, I found the distinction apparent between civilians and military officers. Had Mr. Wilcox and I been provided for our journey with the customary credentials required of travelers in that country, many of the evidences of this difference which came to our notice would have been missing. Starting without passports, however (in fact, after having been refused them by Aguinaldo), our status was such as to invite all possible arrogance on the part of the officials, while throwing the most favorable light upon the open hospitality of the citizens. Under the circumstances I am inclined to think that there was a surprising lack of arrogance in the attitude which the officials assumed toward us. Yet there was a dignity in their bearing, and in some cases a coldness, caused by their suspicions of the motive of our journey, which were entirely lacking in their civilian countrymen. "Armor is heavy, but it is a proud burden, and a man standeth straight in it;" so these young Filipinos, vested with the authority of their office and supporting the responsibility of their duty toward the State, assumed a manlier and more independent bearing than the genial and conciliatory one of the older men. In the

[1] See the article on "The Backwoods Filipino" by Mr. Sargent in The Outlook of September 2. The author, it will be remembered, is a Naval Cadet who spent the greater part of the months of October and November of 1898, in company with Paymaster W. B. Wilcox, U. S. N., in the interior of the northern part of the island of Luzon.

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opposition which they frequently offered to our plans we found much that was inconvenient, but nothing that was unreasonable from their point of view. We found them hard to cajole, or to "bluff," or to move by any means other than a fair and open statement which they could clearly understand. Before the end of the journey we came to regard the military Filipino as the only stumbling-block to our progress. And yet, in spite of the annoyance he caused us, and of the frequent changes in our itinerary induced by his persistent opposition, we learned to admire him far beyond his simpler and more amiable countrymen.

It could easily be seen that we did not control a monopoly of the admiration expended on this subject. The older men looked with manifest pride on the evidences of the firm purpose and quick decision of their sons and nephews, even while endeavoring, in many instances, to mollify the rigor of their methods; and the young officers themselves evinced great complacency when they dwelt upon the subject of their past achievements in the field, and of the efficiency of their subsequent administration of affairs. The experience through which they had passed had imparted to their character a respect for their own ability and confidence in their own resources that is woefully lacking in the untried Filipino.

Prior to my departure from Manila I had witnessed many examples of this deficiency in the national character, and had considered them of considerable sig nificance. I remember on one occasion having observed a native coachman, whose carriage had been overturned by a collision, stand helplessly in the road regarding the wreck with an expression of utter despair, while he wrung his hands together and repeated in tones of the most agonized self-pity the expression, "Pobre Filipino! Pobre Filipino!" He was still in this attitude when an American soldier near by took the matter in hand, and in a very short time had the horse on his feet, the carriage right side up, and the harness readjusted. I thought at the time that if the Filipino race possessed no more stamina than that displayed by this coachman, and no more readiness and resource to assist them in confronting unforeseen situations, they would be indeed fortunate to have always at hand the ready support of a stronger power. I was not aware of the hardening effect upon the national character of the events even then occurring, and did not guess that the identical qualities whose absence I had noticed were being rapidly inculcated by the first phases of that experience to whose success I had considered their presence indispensable.

Other qualities than these, moreover, are wakening from a dormant state. Prior to the advent of the great incentive in his life that came with the revolution, the native displayed, in all his undertakings, but little endurance and less perseverance. His existence was so ordered that no permanent good could come to him or to his family from even the most continued endeavor; and he labored, therefore, for some temporary emolument only. He never had at stake a prize really worth the winning, and there was nothing within his horizon that appealed to him as deserving of as much attention as his own physical comfort. It was this that he considered first when set to any task, and he refused always to work under a strain. He recognized the limit to his powers within which he could work at ease, and, if forced beyond this limit, he promptly "threw up the sponge." In our party, at one time, among the number of our packmen were several old natives whom we had picked up at a little inland town. They belonged to the "ante-bellum" type of Filipino, and seemed scarcely cognizant of recent events. One day, toward nightfall, noticing that one of these packmen was missing, we sent back over the trail to ascertain what had become of him. He was found about five miles in the rear, resting by the roadside, the picture of ease and indifference. In answer to our indignant inquiries, he merely replied that he had felt tired and had stopped to rest. When ordered to proceed, and threatened with punishment if he loitered, he made the distance to camp in good time. It had not been a case of exhaustion or of physical inability, but merely of an inconvenient weariness and an entire absence of grit. Such was the old, purposeless, unawakened Filipino; and he bears a marked contrast to the vigorous and enthusiastic young insurgent soldier, whose every energy is at the service of the cause

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he has espoused, and who has endured every hardship and braved every danger in its support.

We heard many tales, and were in a position to authenticate them to a great extent, of deeds that told in glowing terms of the endurance and courage the Filipinos could display when impelled by a sufficient motive. The revolution in Luzon Island was by no means a simultaneous uprising of the population, and in its early stages the force that opposed the Spanish power was not overwhelming in its numbers. In the provinces far in the interior particularly, the earlier encounters found the advantage in the hands of the Spaniards, whose opponents were but small bands of the most daring and desperate natives of the vicinity, poorly armed, and entirely without organization or discipline. Yet these pioneers of rebellion did win brilliant and surprising victories, and, by their success, encouraged their more timid neighbors to join their fortunes to the cause.

In a district embracing the capital city of Nuroa Vizcaya, a band of twenty Filipinos were for several days the only natives in open rebellion, and they conducted hostilities unaided against a force of Spaniards of ten times their number. The Spanish commander, alarmed at the signs of discontent among the population, undertook to proceed with his troops to a neighboring town possessing stronger defenses. He was ambushed three separate times on the march by the little band of rebels, and suffered a large loss. Recruits immediately swelled the ranks of the insurgents, and before the week was out the entire province was in their hands. The leader of the gallant little band of patriots, Lieutenant Navarro, is one of the very few officers whom I have met who represent the more ignorant class of the population. He could not speak Spanish, nor read nor write his own language, and on that account, at the time of our visit, had not risen above the rank of lieutenant.

In many of the provinces the revolution received its start from detachments of Aguinaldo's expeditionary forces which were sent across the island from the more populous districts on the western coast. These detachments—in some cases mere squads—performed most remarkable service. They traveled through the wildest parts of the island to reach their destinations, and, arriving there, were forced to depend, for the support of the natives, upon the success of their own first operations against the superior force of the enemy. Of these expeditions, one of the most noteworthy was that sent from North Ilocos overland to Cagayan. The mountains lying between these provinces are generally considered impassable on account of the absence of beaten paths and of the presence of one of the most formidable tribes of Igorrotes on the island. The expeditionary force, however—about forty strong—succeeded in accomplishing the journey after five days of constant effort and hardships, and arrived at Aparri in an exhausted condition, but with undaunted spirit.

The Filipinos have a national weapon with which they claim to have won their independence from Spain. This is the bola, or native knife. It is used in times of peace for all conceivable purposes, and, through constant practice, is handled with the utmost dexterity. It is as much a part of the Filipino of the provinces as a jackknife was of the old-time sailor. When traveling even for very short distances, or when working where the bola is likely to be of service, the native carries it slung on his belt, and shoved around behind him so as not to interfere with his movements. It has no definitely fixed size or shape, but the commonest type applied to the purposes of war is about two and a half feet long, including the handle, and has a broad, thick blade, with the weight and edge of a guillotine. The effect of such a weapon in hands thoroughly trained in its use can be imagined. At the time of our journey the Filipinos had absolute confidence in it, and claimed that no other weapon could withstand it. When wielded in the mad fury of a charge, its effects were certainly terrible. Not only were heads shorn off at a stroke, but bodies were severed through the trunk from shoulder to hip; and rifles, held in a position of defense, were cut through the barrels, and the skulls beneath were split down to the chin. The native officers relied almost entirely upon these "bola charges" for the defeat of their Spanish foes. When the call to charge was sounded, the entire force, including the highest officers, discarded all other weapons, and

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charged the enemy, bola in hand. After the successful termination of the rebellion, all the insurgent officers provided themselves with sabers and revolvers from the supply captured from the Spaniards, and wore them with great satisfaction. As far as concerned their use in warfare, however, they regarded them with contempt, and asserted the superiority of the bola. I could not but admit that even our own soldiers would have but little chance in a hand-to-hand encounter, without firearms, with an equal number of natives armed with their favorite weapon; but I was also well aware that with revolvers they could defeat a large attacking party. I argued the point unavailingly with Aguinaldo's officers, however, and only succeeded in tainting my own reputation for veracity by relating the following incident in support of my assertions.

An American soldier on guard duty in Manila was suddenly attacked and struck to the ground by a Filipino desperado, who then took to his heels. The soldier, without attempting to rise, drew his revolver and emptied the chambers at the fleeing figure. When the native's body was examined, all the bullets expended were accounted for; one had shattered his ankle, another was imbedded in his thigh, three were responsible for wounds in the trunk, and the sixth had pierced his skull. This was an actual occurrence, and I believe that the Filipino soldiery could now be easily convinced of its truth, when supported by other evidences of good marksmanship that have undoubtedly come to their notice. The reason for their original incredulity could easily be understood, however, after an examination of the revolvers with which they were provided. These were miserable imitations of the Smith and Wesson revolver, and bore on the back of the barrel the name of the makers, garbled into "Smit and Wilson." No part of their action was perfected; the cartridge frequently failed to come in line with the hammer, and fifty per cent. is a fair estimate of the misfires.

At the time of our journey the patriotic enthusiasm of the population was everywhere at its height. The boast of every inhabitant was the national army whose organization was then being rapidly perfected. Commissions were eagerly sought by the young men of the higher class, and there were more volunteers for service in the ranks than could be armed or uniformed. It was universally asserted that every preparation should be made to defend the newly won independence of the island against all foreign aggression. The older Filipinos, especially those of wealth and influence, declared their desire to give every support in their power to the cause, and were as much a part of the warlike movement as those who actually took up arms. The great majority of the latter, both officers and enlisted men, were extremely young. I have met a brigadier-general of twenty-one years of age, many captains of eighteen, and lieutenants of fifteen and sixteen. Captain Natioidad, a particularly young officer of that rank and a member of a prominent Luzon family, explained that it was the aim of his Government to rest its defense in the field in the hands of those of its supporters who were at that age that is most forcibly swayed by the love of military glory. For the desperate encounters that might await its army in the future it desired that sort of valor of which discretion is not the better part.

That the civil power should be placed in the same hands was a dangerous experiment, but at the same time a necessary one. The first object of the Filipinos had been to win their independence; the next was to defend it. For both these purposes they had need of their best fighting material, and the selection was made accordingly. The result proved more fortunate than there had been any reason to hope. While exercising absolute authority throughout the island and governing entirely by military law, the leaders of the army appeared, nevertheless, to endeavor to mete out justice to all classes alike. They continued, moreover, to assert their intention to relinquish their temporary power when the establishment of a permanent peace should make such a step possible, and gave most encouraging proofs of the good faith with which they spoke.

A tendency was apparent in many individual instances to treat the entire civilian population with contempt, and the lower element of it with oppression and abuse. In one or two districts through which we passed this spirit was particu-

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larly marked, but it was not countenanced as a rule, and had been made the subject of a special order from the authorities at Malolos. On the whole, as far as I could judge, the tendency was upward. The young officers displayed an earnest desire to improve their minds for the benefit of the State, and seemed to be impelled by the ambition to prove themselves worthy of the trust that had been confided in them.

I passed one evening about the middle of last November in the "Commandancia" at San Fernando, in the province of Union, where were quartered over forty officers belonging either to companies stationed at the town or to the staff of General Fiña, the commander of the northwestern district. Our conversation was confined, as usual, to a great extent to professional subjects; but I remember the visit particularly on account of the presence of a number of Spanish text-books on infantry tactics which were distributed among the officers and were evidently in almost constant service. . . . How many of these eager young students of the rudiments of military science have since learned the final lesson of war?

Minneapolis and the Saloons

By W. S. Harwood

IN the year 1884 the city of Minneapolis had a population of about 50,000. The dual liquor problem that confronts all such growing communities was present—on the one hand, the friends of good order seeking to restrict the liquor traffic; on the other, the saloon and brewery interests striving to expand. Perhaps the situation was not more distressing than that in any other city of its class at that time, or more disheartening than in many another city to-day; but it was sufficiently serious to call out the united efforts of the best citizens of the place, irrespective of party affiliations.

There were 536 saloons in the city, paying a license of but $100 each. The number was steadily increasing. The city did not present other than normal conditions as to its population, save that there was a very large and rapidly increasing number of people from the Scandinavian countries, who were counted upon to become excellent citizens—an expectation they have well fulfilled. A perhaps unusually large number of people from the New England States made up the only other noteworthy feature of the population.

Ambitious hands had laid out the boundaries of the young city. The hope of colossal growth had prepared an area five miles wide by six miles long. Residences were scattered already over a large portion of this tract, and the saloons followed them with a haste which was a menace. The greed of the saloon-keepers and brewery proprietors caused an uprising which has rooted out every saloon in eleven-twelfths of a city of nearly two hundred and fifty thousand people.

While there were strong indications of a larger municipal growth, there were no indications of a diminution in the number of places for the sale of liquor. The situation was serious enough to call for the most heroic measures of relief. Fortunately, the city had for its Mayor a man of rugged strength, who was not in any danger, either financially or politically or socially, should all the forces of the breweries and saloons be trained on him at the same time.

It was determined that the saloon should be isolated. Segregation was believed to be the only method short of annihilation that would afford any relief, and annihilation seemed to belong to millennial days. The determination to restrict the saloons of the city to a portion one-twelfth of the entire area was not made without some due realization of the tremendous struggle ahead.

It was proposed that an arbitrary line, not subject to change under any conditions, should be established around certain portions of the business part of the city. Perhaps it might not inappropriately be called a dead-line, for no saloon might cross it alive. Within the restricted limits, saloons, under the close and immediate supervision of the authorities—a closeness of supervision rendered possible by the segregation—might be established under strict provisions and subject to close

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police patrol; outside of this line there should be no saloons. Should new territory be added to the city at any future time, it should forever be free from saloons.

The proposal met with instant and powerful opposition. The saloon-keepers and brewery proprietors saw not only the present curtailment but future restriction. The prime object of the saloon is to cause men to drink; the more men to be reached, the larger the number who may be exposed to the temptation, the larger the revenue. Plainly enough, the new order of affairs as proposed was a direct blow at the revenues of those interested in the manufacture and sale of intoxicants. Inch by inch they fought the field over, never abandoning any position until driven from it by sheer force, maintaining now this subterfuge, now that, pleading, threatening, cajoling, standing with mock heroism for their "rights;" but it was all to no purpose. When every possible pretext had been overcome, when every possible precedent cited was shown to be irrelevant, when every possible resource had been sounded, then they gave up the fight, and not till then—gave it up until such time as they might see a way to its renewal.

Not the least emphasis was laid upon the unfairness of the plan. The leaders in the movement had to concede that saloons were going to be; why, then, restrict them to a certain very small portion of the city; why not let them have an equal chance with every other enterprise? But the argument fell short; there was something so inherently sensible in the plan, something that so strongly appealed to every father and mother, that public sentiment, almost from the outset, rallied to the support of the new movement.

The first step was that of petition. A formidable document, very largely signed, was presented to the City Council, praying for the enactment of a suitable ordinance defining the proposed boundaries within which liquor might be sold. Mr. George A. Pillsbury, since deceased, a man of inflexible integrity, was Mayor. He recommended to the Council the passage of such an ordinance. The City Attorney, Mr. Judson N. Cross, drew up the ordinance, making the line limit the strong feature of the document. Brother lawyers made game of him—the idea of inhibiting the saloons from entrance upon any part of the city was absurd; such a thing had never been done in this manner in any city in the world; and, further, a case involving such a palpable absurdity must come speedily to naught when brought to the attention of the Supreme Court of the commonwealth.

The friends of the measure were not to be daunted, however, and the ordinance was drawn, presented, and passed. When the matter had reached this stage, it became apparent to the liquor interests that their only opportunity was to get the matter before the Supreme Court of the State and have the ordinance killed at the earliest possible moment. A test case was soon made up and taken as directly as possible before that body. Here again the community was fortunate in the make-up of the body to whom the appeal was taken.

The City Attorney, in his argument at the bar of the higher court, held that, as a municipality had the right to legislate as to the locating of establishments devoted to many other kinds of trade, it could direct boundaries for the saloon. A city could pass ordinances regulating the location of slaughtering-houses, rendering establishments, powder repositories, and the like; it could set apart certain streets and avenues for boulevards and prohibit the heavy traffic of commerce upon them; in short, there were many lines of life in the city which were subject to ordinances of location. If those things which concerned the city's physical safety or comfort or health or pleasure could be relegated to certain prescribed districts, manifestly an occupation universally acknowledged to be wholly inimical to the interests of society, and as universally conceded to be a fit subject for police surveillance, could be restricted as to location. Citation of a large number of cases where the courts had decided that certain occupations in cities could be restricted as to location made up a liberal portion of the brief.

Of course the opposition, through the ablest lawyers at command, attempted to contravene the conclusions reached, but to no purpose. The Supreme Court took the view of the prosecution as the only right one, and, save as to some unimportant details, sustained the validity of the ordinance.

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It at once became clear, as it must become clear to any other municipality which shall elect to try the plan which has been so remarkably successful in this Western city, that it would not do to leave the matter in the hands of the City Council. The movement was not one started by the politicians, not one in which any party was concerned; it was pre-eminently a people's movement, and the people did not propose that succeeding Councils should play battledore and shuttlecock over the disputed line. If the location of the line beyond which saloons could not go were to be left to the City Council, there would be frequent, and oftentimes destructive, assaults, resulting inevitably in frequent alterations of the line in order to incorporate desirable sections of the inhibited district. There are no saloon-keepers opposed to this form of expansion.

Co-ordinate with this was the fear of the "influence" likely to be brought to bear upon members of the City Council; not only upon such, should there be such, as might be open to bribes, but upon the honester class who, in order to secure the enactment of civic legislation much to be desired, might be forced to yield to the advocates of expansion in order to carry their own measures to success. Plainly, then, still another step was necessary—namely, to secure the incorporation of the principle of this patrol-limits provision in the charter of the city—an instrument derived from the Legislature of the State, and subject to change, amendment, or excision at the hands of the Legislature alone.

Here, again, another bitter fight was precipitated; but the friends of the measure triumphed, and the provision was incorporated in the charter of the municipality. Since that time, over fifteen years ago, there has been no change in the line. Repeated efforts have been made to break it down. They have uniformly proved ineffectual. During the session of the Legislature of the present year a measure was introduced looking to a change in the law, but it was killed incontinently. Quite naturally, the liquor interests have brought all the influence in their power to break down the line. None of the arts of the demagogue has been overlooked. But (and this is another and significant evidence that municipal affairs are being taken out of the hands of the politicians—speed the coming of the day of completer divorcement!) the question of changing the line appears wholly to have been lifted from politics. The city might be divided upon policies, tax levies, appropriations, over any number of propositions; the question of State or even of National politics might not wholly be eliminated from consideration in the selection of certain candidates, but by no possible chicane could the supporters of the saloon make an issue out of the patrol-limits system.

The people were satisfied. Not necessarily satisfied for all time, for they were ever ready for improvement, but they were satisfied that certain definite and important steps forward had been taken, and they did not propose to retrace these steps at the advice of the command of the politicians. When the people are sure they are right, the politicians are powerless.

To illustrate the hold which the new movement took upon the people, and which, by the way, has not in any measure been relaxed:

After the measure was well under way in its preparatory steps, a well-known saloon-keeper in the city approached the City Attorney and asked him if it were true that certain enlargements of the line were to be made. He had been erecting a residence in a part of the city which he had understood was now to be included in the saloon limits. If the line was to be extended around his dwelling, then he would sell it, for he did not want his children to grow up exposed to the immediate contact with the saloons which would be offered if they were located in his part of the city! When he had made enough money, then he would retire from the business; meantime, he wanted his children to grow up where there were no saloons.

In spite of the ludicrous anomaly, the position of the saloon-keeper was one of the most powerful arguments the City Attorney could have had that his measure was just.

It has been thought best to give this general summary of the situation in order that those who are definitely interested in municipal reform may note the steps taken and some of the obstacles to be removed. It is not necessary to add that every

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possible obstacle was placed in the way of ultimate success, nor to note that moral courage of a fine and insistent type was demanded on the part of the leaders; nor need it be added, perhaps, that nothing in the public lives of these leaders has reflected more luster than their determination to win their way to victory, no matter what the odds. Peace does have her victories, just as noble, just as needed, even if not so spectacular.

As to definite results following the introduction of this plan:

Much in any reform movement carried to a successful conclusion is not susceptible of demonstration in tabular statement. Much of such success is beyond anything to be enumerated. In the results of this system there is much that will not yield to statistical statement. Still, some data are interesting as bearing upon the question. In 1884, when the law was enacted, there were 536 saloons in the city, paying an annual license fee each of $100. To-day there are 330 saloons, paying a license of $1,000 each. In 1884 the city had fifty thousand inhabitants—a saloon to every ninety-five people. In 1899 there are (estimated) two hundred and forty thousand people—a saloon to every seven hundred and thirty-seven people. In 1884 the saloons were distributed over the entire city, with no restrictions; in 1899 they are confined to one-twelfth of the total area of the city. In 1884 the income from the saloons was $53,600; in 1899 it is $330,000. Had the saloons increased in the ratio of the population, there must now be 2,576. Should the present license fee be exacted under such conditions, the city would receive $2,576,000; but should it be objected that the higher license itself has had something to do with the reduction in the number of saloons, it may be noted that had the license remained where it was, $100, and had there been no such movement for the restricting of the saloon, the city would have been receiving to-day, had the saloons, as then was promised, kept full pace of increase with the population of the city, $257,000 in fees from the saloons at the $100 rate. Unquestionably the higher license has had much to do with the diminution of the number of the saloons, but the restrictive character of the law has had far more influence.

Take another view:

Eleven-twelfths of a city of two hundred and forty thousand inhabitants is patrolled by but twenty-eight policemen. The arrests in this vast region, from offenses due to liquor, do not average more than two per week throughout the year. Here and there, despite vigilance, the institution known as the "blind pig" will be found, dispensing small quantities of liquor on the sly; but—and this is another feature of interest—the people themselves, even those who drink, are so well pleased that the larger portion of the city has no open saloons that they are eager at all times to aid in closing up these clandestine establishments. Naturally enough, the saloonkeepers, however much they would like to see the line expanded, are opposed to the "blind pig," and are anxious to give their aid in destroying a rival.

The portion of the city in which the saloons are located requires 147 policemen—over five times as many as are required for one-twelfth the area; and it may be said in fairness that even the open section is quite up to the standard of American cities in its observance of order—quite beyond some cities.

Still another feature is of commanding importance:

Under the law the saloons stop at a certain street in the business portion of the town. One by one, large retail establishments have passed on beyond this line. To-day there are many squares occupied by the most important business establishments wholly separated from the saloon. It is something of an anomaly in American cities to be able to pass along many squares in the heart of the retail portion, visiting most of the important business establishments of the city, without encountering a single liquor sign. It is a condition of affairs that appeals with great force to the shopper.

As to the untabulated results:

Important as are the results to be designated in figures, their value is secondary in any just estimate of the success of this patrol-limits system. One may but refer very briefly to the points most important, without attempt at elaboration. And, first, not the least of the valuable results is the removal of opportunity. Argument does not appear to be needed in support of the statement that a reduction in the number of saloons in a given city is desirable.

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Their extinction is more desirable, to be sure, but diminution comes next. When the saloons of a city are largely reduced in number, when the entire residence portion, the home region of the city, is free from them, very much of immediate temptation is removed from thousands of young men. True, there may be some force in the assertion that isolation is not without its temptations, but they are not to be compared with the temptation always at hand.

So it is not at all entering the realm of conjecture or trespassing upon the province of the moralist to say that the restricting of the saloons of a city to a certain and relatively very small area is of large importance in preventing a spread of drunkenness.

Again, the enhancing of the value of property in regions once infested with saloons, and then freed from them, is a feature of distinct interest. To be sure, the opponents of such a system as the one under consideration will stand ready to maintain that the enforced removal of saloons from a given region where trade was profitable is no more nor less than a confiscation of property and good-will rights. The argument might have somewhat of weight were the cause of the saloons a righteous one, but even were that the case, the fair-mindedness of the public would provide an adequate remedy. In the case of the saloon property, however, the very reverse is true—the actual as well as the contiguous property must, when the saloon is abandoned, enhance rather than deteriorate in value.

And, again, a feature of much importance not susceptible of statistical demonstration is the added attractiveness of a city as a place of residence when the residence portion, together with a very large portion of the region devoted to retail trade, is free from the contamination of the saloon. Virtually, the newcomer to such a city makes his home in a prohibition community. This, of itself, is one of the most important points in the working of the patrol-limits system.

Other features might be indicated, such as the great—using the word with full realization of its strength—the great benefit of the plan to the public-school system, in keeping so very large a proportion of the students miles from the saloons, and so on; but enough has perhaps been suggested to indicate the importance of the system in very many of those lines in which figures and tabular statements cannot be invoked.

There seem to be no insurmountable obstacles in the way of the adoption of this system by other cities. There are obstacles, to be sure, significant ones, not lightly to be set aside, but they are all such as may be overcome by brave and intelligent action. When once they are overcome, the benefits accruing will be found so great that there will be no return to the earlier order.

Agitation of the proposed plan before its introduction to actual suffrage settlement may have its due value; but concerted, well-directed effort on the part of leaders of large stature will avail more. Just what steps should be taken, just how the plan of this Western city should be modified to meet local conditions in other municipalities, will develop as the movement advances. In every city there may be found some man, or some few men, of commanding integrity and generally recognized ability, men in whom all the public have confidence. Upon such will fall the burden of the initiative. When once the plan is presented in clearness to the public, there appears to be no reasonable doubt that the entire respectable, home-loving population will rally to the support of the leaders.

Plainly enough, the measure, when it reaches the preliminary stage of legislation, should wholly be divorced from any other measure. It should come before the City Council, or before the people on direct ballot, as the case may be, without rider or amendment or proviso. When, in any enlightened American community, this question is presented, Do you wish the saloons removed from the entire residence and retail business portion of the city, to be isolated in a small district within boundaries not subject to change or enlargement?—when such a question is put to such a community, there can be but one answer.

For fifteen years, formative years, before the municipality has steadied itself into the conservatism that comes with age, this Western city has had this system under rigid test—such years as lend themselves most easily to fluctuations of popu-

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lation and policies. It has met the approval of men of all parties and no party, of all creeds and no creed, while there are not a few even of the saloon-keepers themselves who now give it a *quasi* but honest indorsement. The system could not be supplanted were it made an issue in any campaign, while any candidate entering a campaign pledged to its overthrow would be overwhelmingly defeated.

Journalism in Child-Land

By Mary Tracy Earle

ALTHOUGH my residence in Child-Land was cut short by business interests which required my presence in another part of the world, I have many pleasant memories of life and society in that country of long ago. Its people were rather primitive at that time, and decidedly illiterate and superstitious, but they were so warm-hearted that the friends I made there have lasted me a lifetime. Oddly enough, most of them, like me, have left the long-ago country, and when we meet we talk over bygones and agree that if we could ever get a sufficient vacation we should go back to Child-Land for a visit, if not to live. Unfortunately, the two weeks' vacation with which most people must content themselves is not long enough for the journey, unless one still lives upon the borders.

Child-Land, you must know, although populous, is an isolated place, and even to communicate with it is difficult. The telegraph, telephone, and postal service which connect it with the rest of the world are provokingly imperfect, and I have known people to live there for twenty years without getting a single message correctly transmitted from their relatives and friends outside. Others, without any apparent reason, are more fortunate, and are in constant communication with the rest of the world, to say nothing of receiving visits from their friends. I was one of the lucky ones, for I think my mother spent half of her time in visiting me when I lived there; my father joined her for at least a quarter of the while, and sometimes they took me away with them for little journeys outside. I was young at the time, and, not understanding business, it was a matter of regret with me that they could not make their home there when I did; but, looking back now and realizing how many other pressing interests they had, it seems to me quite remarkable that they should have made me such long and frequent visits as they did.

My brothers lived in the long-ago country during a part of the years that I spent there, and we were all fortunate enough to have positions on the staff of one of the numerous Child-Land newspapers. We thought it the most important paper of the country, but I notice that other old residents who contributed to other papers differ with me as to that claim, so I will not assert it. But it certainly was a very good newspaper, though it differed in many ways from the papers with which I have since become familiar; it had no regular dates, but was published "every now and then;" it changed its name with every issue, outrivaling the modern magazines which change their covers every month; and it never refused a contribution—no wonder that I love it still!

Its triumph in the way of a title was "The Saturday Evening Mocking-Bird," the publishers of which were "some very queer people" who lived in Gulistan, the Garden of Roses, one of the most important towns in Child-Land. There was no printing-press in Gulistan (think how out of place it would have been!), and so "The Mocking-Bird" came out in manuscript—manu*scrawl* would be more exact—and bore plain evidences of inspiration in its illegibility. I said that in my day the people of Child-Land were illiterate, and so they were in the sense of not being broadly read, and yet they had literary tastes; indeed, the long-ago country is noted for the fact that the dullest people are literary during the first few years that they live there. Paradoxically enough, this is due to the fact that they are unfamiliar with the language, and in seeking

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to express their thoughts and their vivid first impressions of their surroundings they hit upon quaint, original forms of speech. Later, when they learn conventional language and views of life, they become commonplace, so that very few people of remarkable promise move out of Child-Land, no matter how remarkable they seemed when they were there.

Unfortunately, the writers on "The Mocking-Bird" were not remarkable, even in the long-ago country. They had very little of that wonderful, Child-Landish felicity of expression which some people carry out with them into the world; but their contributions are of interest in showing the various employments and trains of thought which prevailed in Child-Land at that time. Many of them are in the wandering, tilting, unpromising penmanship of a girl of seven, who chronicles important social items like the birth of kittens, and gives commercial statistics of the daily egg crop in the barn. One would think that such a nose for news would have led her to a reporter's pencil, if she had followed it outside of Child-Land; but either she did not follow it or else it was applied the wrong way to the grindstone, and blunted instead of sharpened, for I have heard that she cannot smell news at all any more. She had a gratifying sense of the importance of her work, and when she recorded, "The old hen hatched some, chickens she has ten," she signed her full name to the item.

She was a plodding, serviceable member of the staff, yet at times she grew poetic, as witness the following quatrain, which lays claim to immortality as an example of intuitive knowledge:

A man with a wife
Haint as good for the strife.
A man with none
Is as hard as a stone.

Dr. Holmes declared that the exigencies of rhyme struck many bright thoughts from brains to which they might not have come otherwise, and the lines above most surely offer proof. So young an observer could not have noted the softening effects of matrimony, but "stone" came nearer than any other word which suggested itself as a rhyme for "none." But, either in prose or poetry, the work of this contributor shows a lack of fire, ginger, go. That all comes in another handwriting, boyish, much blotted—the impetuous handwriting of the reformer, or at least the protester. The wrongs of a pet kitten had come under his notice, and he holds the kitten's mother up to scorn:

THE OLD CAT

The old cat lies,
With her sparkling eye
Under the stove
Till she burns her nose,
Then she gets out
And goes growling about.

When her kitten is grown
She slaps her at home.
When she comes in
She will spit and grin,
And when poor kitty goes out
She knocks her about.

In prose this young man is more concise than in verse, but his essay on butter shows the same vivacity of thought which his versification indicates. Incidentally it proves that the "boy's composition" of the funny columns is not always manufactured in the newspaper offices, as I had supposed. You may decide for yourself whether the last sentence is a mere play on words or an utterance prophetic of a gruesome murder trial which was reported from Chicago about two years ago:

BUTTER

Butter is made from cream. Butter is good to eat. Butter is useful. Butter is found almost everywhere in the world. Almost every one eats butter. Butter is eaten with bread. Folks could hardly live without butter. Cows give milk, milk makes cream, cream makes butter, butter makes folks, folks make sausages.

It is an exhaustive treatise, and yet the writer was not too exhausted by it to write one on the same lines dealing with "Hunney." But, on the whole, I prefer his poetry, with its zeal to tell spiritual instead of economic truths. In spite of all that people with short memories say to the contrary, Child-Land is full of hardships and injustices; they were what appealed most keenly to this young man, and, unless you have entirely forgotten your residence in the long-ago country, these burning lines may recall weary sufferings of your own. It should be explained that the "Mrs. Paign" to whom he refers was a certain "Miss Paine," a school-teacher who had the ill judgment to practice her profession in Child-Land without taking out naturalization papers. The slight alteration in spelling is possi-

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bly intended to save the writer from a libel suit. This is the poem:

School it is a dirty place
It is all full of such disgrace,
For you must mind the midday rule
Or, if you don't, stay after school,
And in the day
Your lessons say
And ponder on geographay.
There all your study is thrown away
On Mrs. Paign
Who is all day
Just as insane
As any turkey in the rain.

This is refreshing in itself, but still more refreshing in contrast with the girl reporter's view of school life. That girl was undoubtedly a prig, but she didn't know it, and there is no question of her sincerity in declaring:

School is a very pleasant place I go to school when it is pleasant. I like to go to school and I like my playmates who go to school. I like my teacher at school she is kind. We do not whisper when we are in school. I like to play at resessis and noon. We have three resessis and one noon in our, room in the other rooms there are only two resessis and one noon.

We are let out before the other rooms. the first thing in the line of study is the primer, class the next thing is the firs reader class, the next thing is the resessis. After resessis is the lowest second reader clas—

and so on through the programme of the day. A punctuation class is not included, and that accounts for the hit-or-missness with which the commas fall as an afterthought along the text. They do not even have the regularity which was suggested to me the other day by a young writer who made a flying trip out of Child-Land to ask, "How do you do about commas? Do you count *one, two, three, four* words, and then put one?" I took pleasure in answering, for I saw that literature in my old haunts had advanced until it was nearly abreast with literature outside, where we frequently see writing which has been punctuated on the one, two, three, four plan.

In addition to the lapses in punctuation, the general proof-reading in the Child-Land publishing houses is poor; but, then, spelling and capitalization are stumbling-blocks the world over. I remember that an ignorant but ardent Republican politician from Kentucky once crossed the line into a Northern State and established a local newspaper. The spelling caused surprise, comment, and protest, to which the editor responded editorially with a paragraph declaring that it was idle to expect that any one who had been "borned and rased in the Democratic State of Kentucky" would know how to spell. The comparison is obvious; any one who has been born in democratic Child-Land, and has spent his time there properly, absorbed in the big, active, vital interests of the place, will always pay more attention to the subject than to the manner of what he has to say. And yet I remember that the spelling of long-ago country was a matter of grievance to my mother, and once, in a salutatory for "The Mocking-Bird," she expressed a hope that the mockers might imitate the orthography of the outer world with more exactitude. It would be hard for any writer of to-day, even in playful earnest, to assume the ornateness of this plea to a set of collaborators who did not spell by the grace of God and Webster's old "blue-backed," after the fashion of their ancestors.

"In coming before our limited public," she wrote editorially, "let us at the outset squarely avow the purpose which mainly impels our venture. That purpose, indulgent reader, is SPELLING. Not that we have no care for the graces of fine writing—nay, in avowing our mainspring of purpose, do we not intimate our intention of devoting ourselves to the most essential grace of *Belles Lettres?* And in publicly inscribing upon our title page the fact that this periodical is devoted to Literature and Art, by literature we mean the knowledge of the alphabet, and by art, the ability of putting the twenty-six letters correctly together.

"A high emprise truly, and a field hitherto sadly neglected, in which our readers will doubtless bid us hail and all hail!"

Truly, one reader, looking back across the years, can echo that greeting; I doubt if the spelling of "The Mocking-Bird" was greatly improved by it, but it reads to me now like an invitation back to Child-Land. Hail and all hail the past!

Salutatories were not the only mature contributions to "The Mocking-Bird." In the same column with childish effusions I find bits of real poetry in my mother's delicate, pointed, nervous writing, with the half-formed, tantalizing letters which always trusted somewhat to the imagination of her readers. She also contributed charming little memories of her own childhood, short descriptive articles and natural history notes. My eldest brother was a natural history student, too, and he gave us grave, scholarly papers, using a man's

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words, a boy's handwriting, and the spelling of a genius. My father's agricultural treatises set us all wild with mirth, for under his hands pineapples grew on pine-trees, and the culture of the potato was pronounced impractical in any climate less salubrious than that of the frigid zone. Even my father dropped into verse occasionally, and, indeed, my tall, studious elder brother was the only contributor who neglected the poetic muse, in spite of the fact that his early acquired height had given him the name among us of "Mr. Longfellow."

My father's verses to the red-headed woodpecker recall such an important interest of Child-Land that I cannot resist setting them down here. The publishing house of "The Mocking-Bird" stood in a splendid grove of forest trees, among which had been planted several varieties of evergreens not native to the soil. The trees were like playmates to us, a part of our every-day life. Certain birds built every year in certain trees; other trees it was a test of prowess for a boy to climb, and a girl had to stand beneath them all her life looking up at the unattainable branches; other, lower trees were suited for girls' climbing, and housekeeping could be carried on in them. When fall came, we walked through glory—overhead, underneath, and fluttering through the air; in winter the evergreens kept stanch guard round the weather-beaten, gray old house, while inside we scratched the frost from the windows to look out and see how the green branches drooped under their weight of snow. In the spring, little tender-green, plump baby fingers of new growth came out at the ends of the spruce and hemlock branches; the pines pushed forth resinous spikes; the oaks and hickories filled the air with yellow powder from their catkins, and it was time to spade up garden beds—and if you do not remember all this when you read the little woodpecker poem, it is because you did not live in just the same part of Child-Land that I did, and so do not know what an offense it was for even as stylish a bird as a woodpecker to puncture the bark of a rare pine-tree, putting it in danger of losing too much of its crystalline life-blood:

Ah beautiful bird with the striped grey coat
And crown of crimson, and eye so fine!
Your delicate stroke has no musical note
When you ruin the bark of our Austrian pine.

So beware my bright fellow how you hammer about
And where you go for your dinner;
For our judge of bird morals has written you out
As an ornithological sinner.

Exactly what penalty attached to being an ornithological sinner I cannot say, for my father was never known to kill a living creature larger than a mosquito, except once when a rattlesnake sat up in his path and threatened him; he killed it, and then blamed it savagely for not having kept out of sight. If I remember correctly, the woodpecker was not abashed; knowing that hard words broke no bones, he continued to get his dinner how and where he pleased.

Apparently as a bit of space filling, the girl reporter had once defined a poem by saying, "First you have to rhyme a certain word; second, you have to begin each line with a capital letter." To her surprise, she was informed that a kind of poetry called blank verse could be written without rhyme. After that, poetry seemed a simple matter to her. Capital letters were easy to supply when she remembered, and as she had no knowledge of rhythm, either instinctive or acquired, there seemed to be nothing but a beautiful thought needed to make a poem. To write poetry without rhyme was like learning to fly without wings, just as one does in a dream, and from that time the Gulistan news organ was flooded with blank verse about the wind and the trees, the clouds and the sun, and other things which have tempted poets since the world began. I think that she stopped writing blank verse when eight years old, and is under vows to herself never to begin again, so there will be no danger in quoting a few lines of her modest aspiration, which, after all, suggest something of the hidden poetry in a child's heart—the poetry which no writer, either in Child-Land or outside, has yet expressed:

THE BIRD

If I were only a bird I would make life happy with my song.
The world would quiet keep to hear my song of love and grief.
The bird flies over hill and dale, and sees beautiful things of earth.

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Books and Authors

Books of the Week

[The books mentioned under this head were (with some exceptions) received by The Outlook during the week ending September 8. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

ESSAYS AND POEMS

Among the volumes which have been lately added to the now familiar and always charming "Temple Classics" are Montagu's *Thoughts of Divines and Philosophers*, Robert Herrick's *Hesperides* (two volumes), Sterne's *Sentimental Journey*, Wordsworth's *Sonnets*, and George Cavendish's *Life and Death of Thomas Wolsey*. (The Macmillan Company, New York.)

That truly "handy-volume" series called "Little Masterpieces" is edited by Professor Bliss Perry, who has just become editor of the "Atlantic Monthly." In the "Little Masterpieces" series the volumes on *Lamb, De Quincey, and Thackeray* are, of their kind, quite ideal. The editor's task has not been an easy one. As he says, the only discomfort in selecting a couple of hundred of pages from an author like Lamb, for instance, arises from a sense of the excellence of those other pages that have not been taken. A distinctive feature of the volume on Lamb is the inclusion of a dozen more of the essayist's letters which have not hitherto been put within easy reach of the general public. We are glad, too, that the editor includes some of Lamb's poetry, especially the "Farewell to Tobacco." The volume comprising selections from De Quincey will do good as emphasizing the Scotch essayist's lyrical prose. Professor Perry believes that no prose, save Ruskin's, will endure so long. The volume on Thackeray contains selections from "The Book of Snobs," "Roundabout Papers," and "Ballads." If the "Farewell to Tobacco" found fit place in the volume on Lamb, Thackeray has some verses which more than match it in "The Ballad of Bouillabaisse," and we are glad to read again the ballad in this companionable little book. It must have been, however, the hardest of all the books to compile, because of the impossibility of giving any adequate representation of the great novelist. In that respect the preceding volumes are more satisfactory. (The Doubleday & McClure Company, New York.)

A good companion volume to his excellent "Patriotic Nuggets" is Mr. John R. Howard's *Educational Nuggets*. It comprises extracts from Plato, Aristotle, Rousseau, Herbart, Herbert Spencer, and it also includes extracts from such well-known American educationists as President Eliot and Dr. Harris. In his brief prefatory note Mr. Howard calls attention to the unity of spirit underlying all the authors, though separated by hundreds and even thousands of years. As might be expected, the book is full of suggestiveness, helpfulness, and encouragement. (Fords, Howard & Hulbert, New York.)

Four pleasant little volumes, published by the Doubleday and McClure Company (New York), contain essays on philosophers, scientists, historians, poets, essayists, and novelists. These papers were reprinted from "The Warner Library of the World's Best Literature," and hence bear the name *The Warner Classics*—although why "classics" does not exactly appear, since many of the essays included are by living authors. They represent a distinct contribution to popular literature. In their now more convenient and attractive form they will have wider circulation; they will thus have a greater influence in stirring the mind to study and research. Their text takes us back to those statelier essay-days when Macaulay and Carlyle were writing. Amid the onrush of a "too popular" literature few of us re-read their essays as we should. In some respects, however, the quality and distinction of the so-called "Warner Classics" are not unworthy of such predecessors. We note at random a few titles in the table of contents—Cardinal Newman, by Richard Holt Hutton; Edward Gibbon, by W. E. H. Lecky; Dante, by Charles Eliot Norton; Bacon, by Charlton T. Lewis; Carlyle, by Leslie Stephen; Byron, by Charles Dudley Warner; Burns, by Richard Henry Stoddard; and Tennyson, by Henry van Dyke.

Not infrequently we have inquiries in regard to the circumstances connected

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with the origin of our greatest National songs. We shall take pleasure hereafter in referring such inquirers to the volume called *Stories of Great National Songs*, by Colonel Nicholas Smith. This devotes a chapter to each of many of the famous National anthems and war songs, and these patriotic stories are accompanied by many portraits and other illustrations. (The Young Churchman Company, Milwaukee, Wis.)

LITERARY CRITICISM

MM. Brunetière and Lemaître might find at once support and criticism from an excellent book just published by Messrs. Charles Scribner's Sons (New York). Indeed, all literary critics, whether dogmatists or impressionists, should read Professor W. P. Trent's *Authority of Criticism, and Other Essays*. It is no mere collection of detached papers on various subjects. All of the essays have to do with subjects connected with literature, such as the nature of literature, or the relations of literature to morals, or the teaching of the spirit of literature. Then come the applications of Professor Trent's theories in these and other essays, ranging in subject from Horace to Howells. Peculiarly pertinent, from the standpoint of individualistic criticism, is the author's distinction between teachers, as possessing the sway of authority, and reporters, under which title he classifies all writers ministering to public curiosity. Professor Trent makes out a strong case for the dogmatists—the academic school. He shows that they stand not only for the collective wisdom of the past, but also for the trained knowledge of the present; not only do they distinguish the values in various categories of production, they also emphasize the unity of art and ethics, for authority in criticism must rest on the same basis as do ethics and law. The evident interdependence of these principles has not escaped the attention of impressionists themselves, and perhaps their desire to escape ethical responsibility has led them to attack the academists' deference to history by calling it only a servile dependence on an effete past. Whatever they may say of that past, however, impressionists cannot attack the principle that due weight should be given to the trained knowledge of the present. If, on the one hand, Professor Trent well states the case for the academists and dogmatists, he is, on the other, fair to the impressionists. He shows that their chance lies in those domains of literature where a merely academic critic has little or no control; that it lies in the exploration of new regions; and, lastly, that it lies in the application to the literature of the past of those fresh and novel points of view which each generation supplies. These and many other clear and helpful distinctions are put forth by the author with commendable reiteration. Having said a good thing once, he does not hesitate to say it twice, and the book becomes, therefore, one of impact. In the best sense, it is a textbook. While its present title is characteristic enough of the contents, a better one would seem to have been "The Outline and Application of a Critical Philosophy."

NOVELS AND TALES

Mr. John R. Spears has heretofore been best known as one of the cleverest of descriptive newspaper correspondents, and as a writer of volumes relating to discovery and exploration. We think *The Fugitive* is Mr. Spears's first essay in writing boys' stories; it strikes us as an excellent tale of adventure, dealing with the old days of American clipper ships and African slave-trading. The story is told with decided spirit, and, while surely stirring enough, keeps on the safe side of sensationalism. (Charles Scribner's Sons, New York.)

Mr. Cy Warman, by long personal experience, acquired a close and exact knowledge of the life of railroad men. Like his other stories dealing with this general subject, *The White Mail* has merit in just so far as it brings out realistically the actual life of the engineer, the brakeman, and the freight-handler; as a piece of fiction it has obvious and crude defects. (Charles Scribner's Sons, New York.)

A Modern Mercenary, by E. and Hesketh Prichard (E. and H. Heim), is modeled somewhat after "The Prisoner of Zenda" style of romance. Like Mr. Hope, Mr. Chambers, and other recent writers, the authors of this book invent a European small State, so situated as to be subject to the diplomatic intrigue of Russia, Germany, and England. In the political complications which arise there is

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ample opportunity to infuse the element of personal adventure and romance. The story is told with considerable vigor and originality. (The Doubleday & McClure Company, New York.)

Mr. E. W. Hornung's "An Amateur Cracksman" was certainly sensational enough in its delineation of crime from the criminal's standpoint, but it was also in a way humorous. His new story, *Dead Men Tell No Tales*, is even more sensational, while it lacks humor altogether. The characters revel in crime until the reader's brain whirls and he longs for something quieter. (Charles Scribner's Sons, New York.)

OUT-OF-DOORS

The Rev. Jenkin Lloyd Jones has published, through the Macmillan Company (New York), a book which will refresh and inspirit any reader. Its title is *Jess: Bits of Wayside Gospel.* These bits of gospel were found out-of-doors during what the author cleverly calls "occupied vacancies, miscalled vacations." The impressions were once delivered to Chicago audiences; they are now redelivered to a reading audience, and in that wider field must assuredly justify their author's hope of quickening a love for nature in her every-day and near aspects, and for human nature, always at hand. Jess is a saddle-horse, and out of that horse's service its master extracts the kind of sermons and genial philosophy which were the outcome of Stevenson's "Travels with a Donkey." The two books are somewhat alike: in saying this, one could not pay a higher compliment to the living author. We earnestly and heartily recommend every one who loves nature, but especially every one who loves "the uplands of the spirit," to read this book. Amidst the rush and turmoil of this end of the century, it is a pity that time has not been found, by the few who can do such work, for the writing of more volumes of this character.

Canon Rawnsley's "Literary Associations of the English Lakes" were such thoroughly enjoyable volumes that his *Life and Nature at the English Lakes* is sure to have a specially wide and warm reception. No one can have ever visited the English Lakes, with all their glamour of exquisite natural beauty joined to memories of great and good men who have lived there, without becoming in some degree a lover of those lakes. He will, therefore, by means of Canon Rawnsley's new book, not object to wanderings through Skiddaw Forest, to Skiddaw Top, by Greta Side, or over Loughrigg. The book was written, and will be read, *con amore*. (The Macmillan Company, New York.)

RELIGION AND PHILOSOPHY

All interested in the use in churches of standard anthems of a sound musical character will be pleased to know that a series of such anthems by such composers as Stainer, Gounod, Stanford, and others are being published in compact and convenient form by the musical publishing house of Novello, Ewer & Co. (New York), at a very low price.

In view of the fresh discussion which the subject is receiving, the *Jewish Law of Divorce According to Bible and Talmud*, by David Werner Amram, a member of the Philadelphia Bar, is a timely as well as interesting work. The author holds that the divorce regulations of Israelites were an admirable example of common sense. We are ready to admit that our perusal of his book has increased our respect for the rabbinical regulations. Some account is given of their development in post-Talmudic times. The curiously elaborate rules for procedure in divorce—one hundred and nine in all—put our modern laxity to shame.

Funeral Sermons and Outline Addresses: An Aid for Pastors, compiled and edited by William E. Ketcham, D.D., is a copious assortment of both high-grade and low-grade material. Those pastors who are afflicted with poverty of thought in the presence of death and mourning may here find such help as they desire to borrow. Others, who need not to borrow, may also be helped by finding suggestions here which they can better or correct. (Wilbur B. Ketcham, New York.)

The appearance of a new edition of Professor W. P. Du Bose's *Soteriology of the New Testament* recalls the fact that it has been recognized as one of the strongest contributions that recent years have brought to the catholic-orthodox teaching on the Scriptural doctrine of salvation. Professor Du Bose's views of the person of Christ have met with some criticism

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from the conservative side, which, in the preface to this edition, he attributes to a misunderstanding that he endeavors to correct. His conception of salvation includes a deliverance both from physical and spiritual evil, which is realized at once in faith, and ultimately in fact, through that spiritual fellowship in which Christ is to his disciple the soul of the soul. (The Macmillan Company, New York.)

An attempt to print the best of Heine's descriptive, critical, and autobiographical prose works has been well realized by Dr. A. B. Faust, of Wesleyan University. While his extracts are representative of Heine's versatile genius, the small compass of the volume necessarily excludes many favorite passages. Dr. Faust has provided his *Heine's Prose* with informative introductory matter and notes. (The Macmillan Company, New York.)

The Young Citizen, by Charles F. Dole, is a book that not only teaches the duties of citizenship, but inspires the spirit to perform them. With marvelous skill the author keeps touching upon the things that come within the life of the youngest readers, and thus sustains a keen interest in the city and National affairs that are ordinarily taught with deadening dullness. But the intellectual quality of this little book is really less remarkable than the moral quality. It is aglow with a fine, strong love of country, and of the things for which the country should stand. Those who believe that a text-book cannot teach morality cannot have in mind text-books into which the author puts his own personality. Such books always must teach morality; and the little book before us does it in a rare degree. Though intended for schools, it is not cut up into sections, but in form as well as contents is good reading for young people at home. (D. C. Heath & Co., Boston.)

MISCELLANEOUS

Another volume of the exquisite series on "Mediæval Towns" has appeared. (The Macmillan Company, New York.) This latest edition has to do with *Toledo*. The text is by Hannah Lynch; the illustrations by Helen James. Both text and illustrations do honor to the most picturesque old city in Spain.

Books Received

For the week ending September 15

A. S. BARNES & CO., NEW YORK

Mason, W. L. Glad Tidings (Sunday-School Collection). 30 cts.

A. I. BRADLEY & CO., BOSTON

Caine, O. V. In the Year of Waterloo. $1.50.
Everett-Green, Evelyn. A Pair of Pickles. 75 cts.
Adams, Ellinor D. Little Miss Conceit. 75 cts.

E. P. DUTTON & CO., NEW YORK

Channing, Blanche M. Zodiac Stories. $1.50.
Otis, James. The Life-Savers. $1.50.
Gordon, Colonel H. R. Osceola: Chief of the Seminoles.

GINN & CO., BOSTON

Greenough, J. B., D'Ooge, B. L., and Daniell, M. G. Second Year Latin. $1.40.
Homer's Iliad (Edward Bull Clapp). $1.90.

D. C. HEATH & CO., BOSTON

Eliot, George. Silas Marner. 40 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Tennyson, Alfred. Poetical Works (Illustrated). $1.50.

LEE & SHEPARD, BOSTON

Howard, General O. O. Henry in the War. $1.25.
Child, Frank S. The House with Sixty Closets. $1.25.

ORANGE JUDD CO., NEW YORK

Tadd, J. Liberty. New Methods in Education. $3.

LIBRARY BUREAU, CHICAGO

Dana, John Cotton. A Library Primer. $1.

THE J. B. LIPPINCOTT CO., PHILADELPHIA

Winter, John Strange. A Name to Conjure With. $1.25.
Hatton, Joseph. When Rogues Fall Out. $1.25.
Hussey, Eyre. On Account of Sarah. $1.25.

HENRY HOLT & CO., NEW YORK

Underwood, Lucien M. Moulds, Mildews, and Mushrooms. $1.50.

LITTLE, BROWN & CO., BOSTON

Mahan, Capt. A. T. The Life of Nelson.

A. C. M'CLURG & CO., CHICAGO

Dunn, Byron A. On General Thomas's Staff. $1.25.

THE MACMILLAN CO., NEW YORK

Crawford, F. Marion. The Ralstons. $1.
Vathell, Horace A. A Drama in Sunshine. $1.50.
Ganong, W. F. The Teaching Botanist, $1.10.
Warren, K. M. Langland's Vision of Piers the Plowman.
Carpenter, G. R. Elements of Rhetoric and English Composition. 60 cts.
Le Bon, Gustave. The Psychology of Socialism. $3.
Wager, C. H. A. The Seege of Troy. $1.25.
Hardin, W. L. The Rise and Development of the Liquefaction of Gases. $1.50.

HARPER & BROS., NEW YORK

Wyeth, John A., M.D. Life of General Nathan Bedford Forrest. $4.
Fox, John, Jr. A Mountain Europa. $1.25.

M. F. MANSFIELD & A. WESSELS, NEW YORK

Stanley, Arthur Penrhyn. Westminster Abbey. $1.25.

F. TENNYSON NEELY, NEW YORK

Chambers, I. Mench. Harold Payson: A Life of Lowly Ministry.

CHARLES SCRIBNER'S SONS, NEW YORK

Perry, Bliss. The Powers at Play. $1.25.
Grant, Robert. Search-Light Letters. $1.50.
Davis, Richard Harding. The Lion and the Unicorn. $1.25.
Grant, Robert. The Art of Living. $1.50.
Beard, Wolcott Le Clear. Sand and Cactus. $1.50.

G. P. PUTNAM'S SONS, NEW YORK

Emerton, Ephraim. Desiderius Erasmus of Rotterdam. $1.50.
Drury, W. P. Bearers of the Burden. $1.
Hutton, Frederick W. Darwinism and Lamarckism. $1.
Lefébure, Ernest. (Translated by Alan S. Cole.) Embroidery and Lace. $2.25.
Hayward, Abraham. The Art of Dining. $1.75.

SHERMAN & CO., PHILADELPHIA

Comegys, B. B. An Order of Worship, with Forms of Prayer. 40 cts.

H. S. STONE & CO., CHICAGO

Craddock, Charles E. The Bushwhacker and Other Stories.
Rayner, E. In Castle and Colony.
Ade, George. Doc' Horne.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON

Sanborn, Kate. Tact. 35 cts.
Brine, Mary D. Sunshine. 35 cts.
Stalker, James. Youth and Age. 35 cts.
Moody, D. L. Golden Counsels. 35 cts.
Gumbart, A. S. Making the Most of Oneself. 35 cts.
Thayer, William M. Pluck and Purpose. 35 cts.

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The Religious World

The American Sunday-School Union

The ideal of a Sunday-school in every church, and every member of the church in a Sunday-school, seems nearer than ever to realization. There has been real constructive worth in the union of Congregationalists, Presbyterians, Episcopalians, Methodists, and other denominations into one society for the advancement of the knowledge of Christianity among children. The seventy-five years' history of the American Sunday-School Union points to the organization of over one hundred thousand Sunday-schools, with over half a million teachers and four million scholars. It has distributed publications to needy Sunday-schools, to the army and navy, and to penal institutions—publications amounting to over nine million dollars in value. During the past decade nearly seventy thousand conversions in its schools have been reported to the Society, and within the past eight years over eleven hundred churches have been developed from the schools organized in its mission work. The actual benefit of this undenominational union, not only to religion, but also to society, cannot be measured. The need of its educational work exists to-day as much as ever.

Scotch Sabbatarians

Were "Robbie" Burns alive, what splendid satire we might expect upon the Sabbatarianism of Glasgow! By a vote of forty-eight to twelve, the City Council has denied the petition of the labor unions, supported by the University Faculty and several of the leading clergymen, to open the People's Palace, with its art gallery, for a few hours on Sunday. Dr. John Hunter, of Trinity Congregational Church, presented the petition. He represented that drunkenness and licentiousness were more rife on Sunday than on other days, and largely so because of compulsory inactivity and idleness. Sunday should meet every need of our higher nature, and bring opportunity for quiet and elevating recreation, as well as for meditation and worship. This larger view of the best use of the day for physical and intellectual as well as moral and spiritual needs must not, he said, be confounded with its desecration. Similar arguments were used by other ministers supporting him; but the Presbyteries of the Established, Free, and United Churches, together with other religious bodies, made common cause in opposition, and carried the day. It requires a peculiarly Scotch discrimination between man-made and God-made objects of beauty to reconcile this Sunday closing of the art gallery with the Sunday opening of the Winter Garden adjoining the People's Palace, which the Council granted last year. Nor is it less incongruous that Scotch workingmen should be refused that liberal interpretation of the Westminster Standards which has been conceded to the Scotch clergy.

The Quaker Hill Conference

Week before last the first of what may be a series of helpful and stimulating conferences for Bible study was held at Quaker Hill, N. Y. Quaker Hill is the eastern end of the town of Pawling, having as stations Pawling, on the Harlem Branch of the New York Central, and West Pawling, on the New England Railroad. Here, among the hills of Dutchess County, some twenty clergymen and a large number of residents and summer visitors gathered to consider "The Bible and its Message." Every morning there was a suggestive and inspiring study of "The Messages of the Prophets," led by Professor Frank K. Sanders, of Yale. Dr. R. S. MacArthur, of New York City, spoke on "Bible Difficulties and their Alleviative Interpretation." Mr. J. B. Reynolds, head worker of the New York City University Settlement, spoke of "The Prophets as Social Reformers," and upon the theme "Obstacles to Reform in the Life of the Poor." Among the other speakers were the Rev. Thomas C. Strauss, of Peekskill, on "The Practical Value of Biblical Criticism;" the Rev. Leighton Williams, of New York, on "A Working Theory of Inspiration;" the Rev. J. H. Rankin, of Bedford, on "The Historical Study of the Bible and the Ordinary Man;" the Rev. E. P. Gould, D.D., of St. Bartholomew's Parish, New York, on "Some New Testament Clues;"

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the Rev. James A. Fairley, of Nutley, N. J., on "The Fatherhood of God in the Teaching of Jesus;" the Rev. H. P. Woodin, of Chicopee, Mass., on "The Constructive Principle in the Newer Teaching;" the Rev. Harlan P. Beach, of Montclair, N. J., on "Imparting the Bible Message to the Non-Christian World;" the Rev. W. A. Babbitt, of Katonah, on "The Man with the Message;" and the Rev. Charles L. Carhart, of Marlboro', who preached the conference sermon. Throughout the addresses and discussions there was manifest a spirit that would find the Scriptures, in the light of modern knowledge, still more abundantly the source of illumination and stimulus. The conference was made possible by the generosity of Mr. Akin, whose ninety-six years sit lightly on his shoulders; by the hospitality of Miss Monahan, who entertained the guests of the conference at "Hill Hope," and by the wise planning of the Rev. Warren H. Wilson, of Christ Church, Quaker Hill. We hope that next year, on this mount of vision, an increasing number may gain knowledge and strength for the valley of service.

Chinese Missions

Last week it was announced from China that several British missionaries had been driven out of the city of Paongan, situated a hundred and fifty miles across the border in Tibet. Over three thousand Lamas reside in that city, the majority of whom joined the anti-foreign demonstration and drove out the missionaries. Near Ichang and Chun-king, in the Yangste regions, an anti-Catholic uprising was caused by the kidnapping of children. Children have been stolen almost by the wholesale by wandering gypsies, but the natives believe that they were eaten by the hated foreigners. A number of native Catholics have been killed. At Fuchau two natives were killed for circulating reports against the foreigners. In all China there are, it is said, about two thousand missionaries. Their lives have often been more or less imperiled by such absurd reports as the above. These and other questions of vital importance to Christian work in China were discussed some time since during a conference at Shanghai, which was attended by several hundred missionaries. One of these questions was that of Chinese ancestral worship. In an able paper, Dr. Martin, of Peking, took the ground (recently emphasized by Mr. Harold Gorst in his "China") that ancestral worship is not inconsistent with the spirit of Christianity. This position, however, was not accepted by the majority. Their position was represented in the opinion of Dr. Blodget, a veteran missionary, who said that, while he could not countenance ancestral worship in Christian converts, he would not directly attack it in his preaching. Instead, he would so preach the love of God, the Father of all, that the strength of this greater love would of itself undermine and displace the national cult.

Chinese Stagnation

An American missionary may be trusted not to deprive the Chinese of liberty of conscience, says the Rev. I. J. Atwood, in writing to us on this subject; nor does any missionary start out with the distinct purpose of tearing down the custom of ancestral worship or any other cult. Mr. Atwood justly declares that Chinese society is already rotten to the core, and needs the new life that only Christianity can give, as much as did the debased Roman Empire. Missionaries do bring a new life to society, and not only to society, but even to commerce, because they give men new ambitions and purposes in life, and these new ambitions and purposes are the very mainsprings of commerce. That missionaries have been pioneers of commerce is a matter of history, and that in China missionary endeavors will, in general, prove no drag to legitimate trade may be accepted with entire confidence. Dr. Dudgeon, an eminent Orientalist, attributes Chinese decadence to the baleful effects of the opium-eating habit. To the query why the commercial map of China in Lord Charles Beresford's recent book leaves the northwestern half a blank, Mr. Atwood replies: "Because the wealth of that country has vanished down the pinhead hole of the opium-pipe." Its most fertile lands have been given up to the cultivation of the poppy, and its population, whether merchants, scholars, artisans, or farmers, have also given themselves up, soul and body, to smoking the drug. They have no time to engage in

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commerce, even if they had any money to spare. However, Mr. Atwood believes that the cause of China's decadence lies deeper than the opium-eating habit. That habit is only a symptom of a fatal stagnation, a stagnation due to hopeless official corruption, which cannot tolerate anything interfering with its selfish methods. It is seen in the corrupt and mercenary official who blocks up the highway of trade to the interior with his numerous customs barriers for *likin* duties and extortions, which estrange trade and fleece the people. It is seen in the action of the Empress Dowager, supported by the mandarins, foully imprisoning the Emperor and banishing his liberal advisers. It is frightened off from murdering missionaries only by the threat that foreign Powers will slice up the country.

Pundita Ramabai

The work that Pundita Ramabai is doing for her unfortunate sisters in India should appeal to every man and woman, in churches and out of churches, in missionary societies and out of missionary societies, to every one interested in humanitarian work. Especially should it appeal to the women who are earnestly working together for the good of women. Ramabai began her work single-handed and alone. During ten years she bravely carried it on in the midst of bitter opposition and misrepresentation, but with an unbounded confidence in God and the American people. She began with two pupils; to-day they number nearly four hundred. She began with a secular school; to-day she has not only the Shâradâ Sadan, still secular in its character, but also the Mukti, an industrial school, where the girls rescued from the famine districts are being trained for self-supporting positions. Christianity pure and simple is taught without restriction, and is being gladly accepted by a great majority of the girls. Ramabai's farm at Khedgaum, given by a few American friends for the future support of the Sadan, has been a blessing in ways entirely unforeseen. Mukti is a school, a home, a sanctuary, for hundreds of girls of whose fates without it one cannot think without a shudder of horror and a feeling of intense pity. A lady who has recently returned from Khedgaum, where she had established a refuge for girls and women who have been misled, or have chosen, in their distress, a wrong course of life, speaks earnestly of the needs of Mukti. She graphically portrays Ramabai's wonderful oversight of the farm, the home, the school—and this without neglecting Shârâda Sadan—her rigid economy, her untiring devotion to her children, and her marvelous influence over all who come in contact with her. Mukti is in need of money for the completion of its buildings, for the support of its inmates, for the elementary education and industrial training of its pupils. Hearts and hands should respond to the needs of these Eastern sisters, and prove to them in a generous and practical way that all are children of one Father. Contributions may be sent to the Treasurer, Mr. E. Hayward Terry, 222 Boylston Street, Boston, Mass.

The Lord's Supper

A correspondent, apropos of the recent Pastoral Letter on the Lord's Supper, sends us the following inspiring extract from Phillips Brooks on the same theme. It surely affords a basis on which all Christians could agree in recognizing the sacredness of this service:

Jesus said unto them, I am the bread of life.—John vi., 31.

The Lord's Supper, the right and need of every man to feed on God, the bread of divine sustenance, the wine of divine inspiration offered to every man and turned by every man into what form of spiritual force the duty and the nature of each man required, how grand and glorious its mission might become!

No longer the mystic source of unintelligible influence; no longer, certainly, the test of arbitrary orthodoxy; no longer the initiation rite of a selected brotherhood; but the great sacrament of man! . . . There is no other rallying-place for all the good activity and worthy hopes of man. It is in the power of the great Christian sacrament, the great human sacrament, to become that rallying-place. Think how it would be if some morning all the men, women, and children in the city who mean well, from the reformer meaning to meet some giant evil at the peril of his life to the schoolboy meaning to learn his day's lesson with all his strength, were to meet in a great host at the table of the Lord, and own themselves his children, and claim the strength of his bread and wine, and then go out with calm, strong, earnest faces to their work. How the communion service would lift up its voice and sing itself in triumph the great anthem of dedicated human life! Ah, my friends, that, nothing less than that, is the real Holy Communion of the Church of the living God. (Vol. VII., iv., 46, 47, 48.)

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The Over-Supply of Clergymen

PRESBYTERIAN

To the Editors of The Outlook:

In my opinion, there is not an over-supply of clergymen in the Presbyterian Church. There is work for all our ministers who have the capacity for labor. Of the 7,312 ministers on the roll of this Assembly about 300 are incapable of service, owing either to age or infirmity, and many others are engaged in educational work or in foreign missions. I estimate that about 6,000 clergymen are available for the 7,386 of our congregations located in the United States. The problem which confronts this Church is to adjust the unemployed clergymen to the vacant churches in a satisfactory manner, and to provide a sufficiency of workers. Last year we received 57 ministers from other denominations.

WILLIAM HENRY ROBERTS,
Stated Clerk of the General Assembly of the Presbyterian Church.

To the Editors of The Outlook:

The fact that there are unemployed ministers does not prove that there are too many ministers. It means simply that there is nothing for those ministers to do—for reasons, probably, that are largely personal. I have no sympathy with the cry of the "ministry for the ministers." The ministry is for the Church. When another man can fill my place more acceptably than I, I must give way. The proper way to answer the question, "Is the ministry overcrowded?" is to study the opportunity for labor opened to new ministers. In May, 1898, 150 men graduated from Princeton, McCormick, and Auburn Seminaries—three of the largest seminaries of the Presbyterian Church. Of these 150 men, 132 are reported in the minutes of the Assembly of 1899. It is not improbable that 18 of the 150 sought church affiliations other than the Presbyterian Church. Of the 132 who sought fields of labor in the Presbyterian Church in May, 1898, 114 are ordained to the ministry and are at work (possibly four should be deducted from this number) in May, 1899. Seventeen of the 132 are licentiates, without fields of labor, many of them presumably continuing their studies. One of the 132 is ordained—has evidently sought employment, but is reported as "without charge." In the light of these figures it is not for young men who love the ministry of Christ and of his Church to fear that in the ministry there will be nothing for them to do.

GEORGE KENNEDY NEWELL.
Plainfield, N. J.

UNITARIAN

To the Editors of The Outlook:

There are rather more than twice as many men seeking admission to Unitarian pulpits as there are vacant pulpits. But, when due allowance is made for those who, because of old age or some peculiarity, are not called to the vacant pulpits, the present supply is not largely in excess of the demand. In given cases it is often difficult to find the right man for a place. Good men, who are constantly coming to us from other denominations, or young men well trained in our Meadville School or at Harvard Divinity School, are soon provided for. During the past two years the list of candidates has constantly diminished, and the list of vacant churches is larger to-day than at any time during that period. The impression that has gone abroad that there is a great over-supply of ministers for our churches may result in a lack of desirable men to fill vacancies in the near future.

ALFRED MANCHESTER,
Secretary of the Committee on Supply of Unitarian Pulpits in New England.

CONGREGATIONAL

To the Editors of The Outlook:

Dr. Clark, of our Congregational Home Missionary Society, has spoken on the question of ministerial supply. His facts deserve consideration, as do others of a kindred nature, as, for example, that of the pastor of Berkeley Temple, who declares, so we are told, that there are fifty or sixty unemployed ministers in and about Boston. Presumably these are largely Congregational ministers, for it is the pulpits of Congregational churches that are most easily secured in these days. It is noteworthy that the same

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page of The Outlook which quotes Dr. Clark as declaring that "there has been a notable influx into ours of clergymen from other denominations, especially from the Methodist," quotes the Rev. E. M. Mills, of the Twentieth Century Methodists' Thank-offering Commission, as saying that "in his denomination there is no over-supply of ministers." Why should there be, when so many of their most promising young men find their way into our leading Congregational pulpits?

Perhaps the best thing that can be said in reply to the Rev. Magee Pratt's "Courant" article, the main contentions of which there is no gainsaying, is that, so long as our churches demand young men, our seminaries are justified in graduating them, as they are in appealing to them with the assurance that there are places enough. It might, however, be well for them to intimate that at best there is the possibility of only about fifteen years' work before them in their profession, no matter how efficient and spiritually stimulating they may become as Gospel workers. This fact must be faced; and no more pathetic words could be spoken on this subject than might be spoken by our youngest men, who, with increasing families, know that just when they are equal to their best work they must be shelved, and that, too, when boys and girls are about their college work, if they are to be educated.

It is a shame for such a paper as The Outlook to speak of some of our theological students as "too lazy or too unwilling to undertake any kind of work," when the fact is that our Yale and Andover men, as well as the graduates of our other seminaries, are earnest, consecrated men who are taking up work wherever it comes in their way, no matter how discouraging the fields, while Boston University (Methodist) divinity students are stepping into the softer and more remunerative pulpits of our denomination. Ask the Rev. S. P. Cook, county missionary for Berkshire, what he has to say of the quality of Hartford and Yale and Andover men whom he finds it easy to secure for the most difficult openings.

It would be easy for one of our great religious papers to settle this discussion if it were to open a column to churches seeking self-sacrificing men and men ready for heroic service, as a National ministers' bureau; for we are to remember that we really have as yet nothing more than local bureaus grappling with these problems. It might soon appear that there is an over-supply and that there are men who have failed, though ably backed, to get in touch with a pulpit as candidate, though they have been out of work for a year or more, all because they are past forty years of age. As things now are, our great need is an industrial bureau for unemployed ministers, through which situations could be obtained for them whereby they might earn an honest livelihood. Were this done, many a community might be blessed by their presence and many a pastor's heart gladdened. Even now such men are not idle. Gratuitously, they are laboring at the present time, some of them with as great assurances of both human and divine approval as ever they have had in the past. These are the days of the institutional church, but many a community that needs an increased force of workers cannot command the means. Why might not "secular" positions be found for ministers past forty who have a *little work* in them yet, who might easily be drawn into the work of the local church? Some of these men are not without business ability, while as a class they are not men who would loot banks and rob widows and orphans. But here a curious hindrance might come to light. It would be found that men past forty are not being sought for such work. The call everywhere is for young men. Said a prominent Massachusetts business man recently: "I have repeatedly tried of late to secure positions for capable men in middle life, and I have invariably found that such men are not wanted, that the demand is for young men." This is not an exceptional experience. Indeed, this same man is a large employer of labor. Few but young men work for him. He must have young men, and men without families, because such can be found who are content to work for nine dollars per week.

EDWARD DAY.

Springfield, Mass.

EPISCOPAL

To the Editors of The Outlook:

The inclosed lines from my last Convention address give the situation in Mas-

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sachusetts. To answer "Yes" or "No" to the question of clerical over-supply is not easy; if I had to, I should incline to say "No."

While there is a certain amount of ineffective or ill-adapted material in the ministry, I sometimes wonder that, what with the narrow choice of work and the difficulty of leaving the ministry to enter another calling, there is not more. The doctor who fails as a practitioner may enter business; the lawyer may become a clerk; the minister who does not succeed as a rector either in reaching men or in earning a salary, and who wants to earn his living, must, to leave the ministry, be deposed—to the world's eye, be degraded. No wonder that he prefers to suffer within the ministry. You remember how earnestly Bishop Brooks, in his only Convention address, pleaded for some other way by which such a man could be retired from the ministry. With all this said, we find that of our two hundred and fifty-four clergymen canonically resident in Massachusetts, there are less than ten that can be counted in this class. One may safely say that there are others who have not the qualities that enable them to do really excellent work, but the great body of the clergy are doing reasonably efficient service.

WILLIAM LAWRENCE,
Bishop of Massachusetts.

To the Editors of The Outlook:

Of course there are never enough good ministers. And if it be allowable to speak of the theory of chances in connection with so sacred a matter, it is necessary, perhaps, to put up with a considerable number of inefficient and even useless ministers, in order to secure the proper number of good ones.

Much of the recent thought and speech on the subject has seemed to me very hasty and undigested. I do not doubt that there has been an "over-supply" of ministers ever since the Church became a religious establishment. But there have been, in past ages, ways whereby the "glut" might be drawn off. For example, in the Middle Ages, even as nowadays in the Roman Catholic Church, there was an over-supply of ministers. But they were drawn off into the monasteries, where they could brood over their disappointments and failures; and, seeing that the reporter had not yet been seen in the land, the laity were not kept informed concerning the glut.

I do not doubt that there was an over-supply even so early as the fourth century. But the ministers who could not get a permanent footing either turned anchorites, or begging monks—ministerial hoboes?—or earned a living through handiwork and trade. The records of the Councils show that there was a considerable body of ordained persons in secular business. So, again, in America, seventy-five years ago, the clergy had almost a monopoly of education; and if a man could make no permanent footing as a minister, he might easily take up teaching. But in our time teaching is a distinct profession. The unfortunate or ineffective clergyman cannot find in that field an opening or a place, and since most kinds of secular business are barred against a man who has once taken orders, nothing appears to be open to him save to eat his own heart.

Besides, is there not an over-supply of men in every one of the "professions"? But a glut of lawyers does not put itself in evidence, partly because a lawyer can dabble in many things and thus keep body and soul together, and partly because lawyers do not wear distinctive clothes and are not thrown into a special class that easily keeps itself in evidence, both before the eyes of the community and before itself.

I am inclined to think that the man you quote is partly right in his condemnation of the custom of paying men to enter our seminaries. Yet even there it is easy to get outside the known facts, through forgetting that the aid given to theological students is identical in principle with the scholarships in our colleges. The only trouble is that in some places the scholarships are, relatively, too numerous; so that the "scholarship" is no spur to the "scholar."

The only thing certain for me is this: that we ought to keep out of the ministry every man who is not in dead earnest. Nevertheless, even on this point I am sometimes compelled to content myself with the abstract principle, being careful not to apply it to every individual case. For sometimes "earnestness," like other high virtues, comes late into a man's life.

HENRY S. NASH.

Episcopal Theological School,
Cambridge, Mass.

To the Editors of The Outlook:

As to the overcrowding of the ministry: (1) It is far from being overcrowded by men of fair capacity and real spiritual life. Men who have a "call" do not fail—

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do not go about seeking churches, and are not perpetually changing their fields of work. Such men do not need any spoon-feeding into the seminaries. They have some spark within them of fire from off the altar. They speak and work because they cannot help it. You cannot keep such men out of the university; you need offer no special inducements to such; they can do without societies for the increase of the ministry.

(2) The common custom of offering inducements to young men to enter the ministry works very badly. The ministry is the easiest of all professions to enter, and too many "weaklings" enter it. Better far, in my opinion, leave churches without clergy till the right men are ready for their work. Churches seeking clergy, and seeking in vain, might impress on Christian people generally a very common sin. Worldliness rules in many Christian homes supposed to be unworldly. Parents very often turn their sons' minds away from the ministry as a profession. Its pecuniary advantages are too poor. I often find God-fearing parents steadily resisting the inclination of their sons towards holy orders.

(3) The times need strong, earnest men who *believe*. Such men can win a hearing; multitudes are waiting to hear them speak. I believe there are more such men in the churches to-day than there were twenty years ago. But the times are critical times, and mere pretension or incapacity stands out confessed and condemned as never before. Hence the number of clerical failures.

W. S. RAINSFORD.

St. George's Rectory, New York City.

To the Editors of The Outlook:

There are more competent men in the ministry of all the Protestant churches than the churches can afford to support. There can be no doubt about this. Take the Year-Book or almanac of any Church, and run your eye down the list of parishes, and you will see that the majority of the parishes have less than one hundred and fifty communicants. It goes without saying that parishes of this size cannot, under ordinary circumstances, support a clergyman, with his wife and children. (Bar out, of course, rich suburban congregations, parishes supported by one or two rich men, and endowed parishes.) Consequently we have the fact that a large proportion of clergy depend on private means, or teaching, or writing to supplement their incomes.

From the point of view of the parson, the case stands that hundreds of them never get a man's work to do. Men are giving their lives to keeping together little flocks of P.E. or M.E. or X.Y.Z. brethren who are entirely capable of caring for large churches. Think of all the good men who could visit every soul in the parish in a week, who are confronted every Sunday by the same faces, and are seldom called upon to render any service, and remember that when they were in college they stood high in their class, and they were perhaps more promising than their fellows. Now their fellows are judges, and busy lawyers, and doctors, who complain that they can't find time to eat or sleep. In short, his classmates are doing a man's work in the world, while the poor parson has never had enough to do—enough to call out his best energies.

Now, if he were holding some outpost, if he were in a small place, which, if he deserted it, would have no one to teach and guide and bless the people, it would be another matter. It would be noble for a man to stay at such a post and be loyal to his flock, however small it might be. But there are no such spots in these United States. Everywhere the missionary societies of the different Churches have gone, and everywhere each one has established its representative.

Let me give you a few corollaries:

1. The Churches have more "regulars" enlisted than they can support.

2. But of volunteers they can never have too many.

3. Societies for helping young men into the ministry should be put down with a strong hand.

4. Theological schools should charge for tuition, room-rent, and board.

5. Each of us should advise young men of our acquaintance, unless especially gifted or having private means, to seek other fields of service.

6. Home missionary societies should be investigated with a view to stopping the ruthless sacrifice of noble men on the altar of denominational pride.

Boston, Mass. R. KIDNER.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. What is the necessity of atonement? Why not forgiveness without sacrifice? 2. In what sense are men "dead in trespasses and in sin," if there is in "the lowest man a spark of the Divine Life"? 3. How are Bennett's and Adeney's works on the Theology of the Old and the New Testament? 4. Is Hastings's Dictionary of the Bible the best I can get? 5. What readable inexpensive history of the world would you recommend? 6. Do you know where one can take a correspondence course in Biblical and theological subjects? 7. What suggestive books would you recommend for a series of sermons on Judges? J. N. L.

1. Because forgiveness, if effectual, must be received as well as given, and sacrifice by some one in some way is generally necessary to effect willingness to receive forgiveness. To avoid misunderstandings, see a tract on "The Divine Satisfaction" (T. Whittaker, New York). 2. Somewhat as plant life is dead in winter, yet not wholly dead. The word "die" is thus used in Job xiv., 8. 3. They are highly thought of. 4. It is not yet fully published. Another of equal merit is also in course of publication, edited by Canon Cheyne. 5. One among many is Duruy's, translated from the French by Professor Grosvenor (Crowell). 6. Address the American Institute of Sacred Literature, Hyde Park, Chicago. 7. The International Critical Commentary on Judges, Kent's History of the Hebrew People (Scribners); Cornill's "History of the People of Israel" (The Open Court Company, Chicago).

1. Kindly give your idea of the meaning of Matthew xix., 28. 2. Is not Judas Iscariot included in this promise? H. W. R.

1. The word "regeneration" here denotes the period of the world's renovation (compare Revelation xxi., 5) by the spirit of Christ in the development of his kingdom. The prophecy is interpreted by the history of the kingdom, in which the Apostles through their writings have acted as judges of the spiritual Israel mentioned in the text (compare Romans ii., 29). To them the Church has regularly referred all controverted questions of doctrine or duty. This has been the enthronement here foretold. 2. It depends on what is meant by the word "followed" in the text. See the parallel passage, Luke xxii., 28–30, which defines it as steadfast loyalty amidst temptations.

1. I have two boys, six and eight years old, and I want that they should early begin to understand their physical life and its relations. Can you advise me as to the subjects suitable to their age and the mode of handling them, or can you refer me to some books covering this subject? 2. Does Moulton's "Modern Reader's Bible" include the New Testament as well as the Old?

W. D. M.

1. Dr. Sylvanus Stall has a series of four little books covering this subject. The one for you to consult is entitled "What a Boy Ought to Know." (The Vir Publishing Company, Philadelphia, $1.) 2. It does.

Please tell me the best and latest authoritative books on each of the following subjects: 1. Summarizing the evidences of Christianity. 2. Geology. 3. Biology. 4. Nebular hypothesis, or accepted scientific cosmology.

A. C. P.

1. Row's "Manual of Christian Evidences" (Whittaker, New York, 75 cents). 2. Le Conte's "Elements of Geology," revised to date (Appleton & Co., New York, $4). 3. Sedgwick and Wilson's "General Biology" (H. Holt & Co., New York, $1.75). 4. Todd's "Stars and Telescopes" summarizes briefly the views given at length in Professor See's recent papers in the "Atlantic Monthly" (Little, Brown & Co., Boston, $2).

C. H. B.—The poem asked for is by Bishop Henry King, "An Elegy on His Wife." S. J. B. sends a copy of the lines, which we will forward on receipt of address.

Who wrote the following lines and where do they occur?

"And never yet
Did man regret,
When he was old and gray,
That he, when young,
Had wandered long
In countries far away."

H. T. F.

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FOR THE LITTLE PEOPLE

The Leopard with Horns

By C. B. Loomis

Once there was a little boy named Jimmy. And he had always lived in the city, and the only animals he had ever seen were horses, dogs, and cats. But he had heard of leopards, because one of his boy friends had told him all about them and how they had spots on them and they could climb trees and eat people.

Well, one day he went to the country, and in course of time his cousin, who was older than he, helped him into an apple-tree and then went into the house to get something—maybe it was an apple.

Jimmy was rather alarmed at being left alone in the tree, but he managed to stay there. Suddenly he saw a beast come prowling up the road. It was about the size of a leopard, as he imagined, and it was covered with spots even larger than a leopard would have, so it must be (thought Jimmy) a very awful kind of leopard. And, to make things worse, this leopard had a pair of horns, and large, ferocious-looking ears, and every now and then it roared like this: "Moo-oo, moo-oo!" Jimmy was frightened half to death. But he had the slim hope that the beast would go away without seeing him.

Oh, horrible! The animal came right to the tree, and put its head right up among the branches, and began to sniff. Then it ate an apple. Jimmy was sure that in a moment it would climb the tree after him, so he got up to the top of the tree, though how he did it he couldn't tell next day. He was weak and white with fear when he reached the top branch. The dreadful beast now came close to the trunk and began to rub up and down. Now he would spring up into the tree, beyond a doubt! But just as Jimmy thought he was crouching for a spring he saw his uncle come out of the house, and he screamed to him, "Oh, Uncle Ed, save me, save me! This leopard is going to eat me."

Now, some uncles would have thought the matter a huge joke, but Uncle Ed was not that kind. He knew that to little Jimmy the horned beast was as bad as the most terrible leopard that ever roamed the jungle, and so he went over to the tree and said, "My boy, you are safe while I am here, because, in the first place, this kind of leopard can't climb a tree, and, in the second place, it isn't a leopard at all, but a cow, and, in the third place, it is Daisy, our pet cow, and if you will take my word for it, you can ride on her back as if she were a horse."

There was something in Uncle Ed's voice that had a very calming effect on Jimmy, and inside of two minutes the dreadful leopard that had come to eat him was turned into a good-natured old cow, and he rode her all around the place, holding on to Uncle Ed's hand.

Now Jimmy is grown up and has a Jimmy of his own, but he will never forget the horror of that five minutes with a horned leopard.

A Wagon and a Carriage

There are boys and girls all over the country who have to take care of younger brothers and sisters, and for a good many hours of the day; but in the cities, in the crowded parts, you see very many of these patient boys and girls, more than patient, loving.

I wonder if you have ever noticed the difference between a baby-carriage bought in a store and a baby-wagon made at home—a box mounted on wheels. Have you ever noticed that it is a soap-box that is used to make a wagon for a baby who seems to be an absolute stranger to soap, and a starch-box for a baby who is so limp that it cannot hold its head up? There is a mystery about it. I have only noticed this. I cannot explain it. Such jolly babies as may be seen in these home-made affairs, with wheels that screech so loudly that the wonder is that a baby can stand the noise! There is another thing that may be noticed—a regular baby-

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carriage never takes part in a procession. But these home-made affairs almost seem to suggest a procession. They seem to fit into the needs of the procession. If a chariot is needed for a general, he tucks his legs under him and squeezes into the box, and is wheeled away with dignity. If it is the horse of the home-made baby-carriage which is needed, why, he drops into the procession with ease and yet is able to take care of his charge, or he may find a dozen ready to draw the wagon, while he attends to his duty as a leader.

Then these wagons permit of so much decoration. Nobody objects to have tacks driven in at any place where it may be necessary to produce the desired effects. Really, it will never be known who invented that first jolly home-made baby-carriage, but he must have loved children and seen the possibilities for fun that there were in his invention.

But I did not start to talk about these baby-carriages at all, these jolly affairs that some big, loving brother makes for a tiny brother and sister, but about a little girl—such a little girl, and yet so wise.

She has a number of little brothers and sisters. The baby is so tiny that he seems like a doll. The other day the mother, the little girl, the older baby, and the baby climbed up the hill to a park at the head of the street. The park has a high iron fence about it, so that no one can get in. But the flowers blossom freely, the fountain plays gayly, and the birds, from long, undisputed use, seem to own the park, and play about in the fountain as they do nowhere else.

Somebody sent out a chair for the mother to use, and a picture-book. The mother sat down and took the older baby on her lap, jogging the baby-carriage with her foot.

The little girl, without a word, wheeled the baby-carriage away up the street. Up and down the walk, out of hearing of her mother, the little girl pushed the baby-carriage, the mother rocking the older baby and looking at the pictures.

It was hot, and where the mother sat was a breeze, but that little, ragged, barefoot daughter thought of nothing but putting the baby asleep, and letting her mother rest.

The children from the crowded street under the hill, her little playfellows, joined her mother and looked at the pictures and talked about them. The little daughter trudged on until the crying stopped and the baby was asleep. Then she joined her mother, and leaned against her. They looked so lovingly into each other's faces that you forgot all about poverty and crowded rooms, and a baby who cried night and day, and saw just a loving mother and her little, helpful daughter.

Ah, yes! the big brother appeared with a box mounted on wooden wheels, and the older baby rode home at the head of the procession, two of the little girls carrying flags. The baby-carriage was half a block behind.

The March of the Geese

Some interesting stories are told of wild geese. We think of them as flying, not realizing that they have a reputation for marching. Years and years ago, before the days of railroads in England, history tells us that once nine thousand geese marched from Suffolk to London, a distance of one hundred miles; that for this long march but one cart was provided to carry the geese that might fall lame; the owners knew how well the geese would walk. It is said that once a drove of Suffolk geese and a drove of turkeys left Suffolk for London together, and the geese reached London forty-eight hours in advance of the turkeys.

Only a few months ago a flock of three thousand geese, in charge of three goose-herds, were driven down the quay at Antwerp and up the gang-plank aboard an English vessel. There was a narrow canvas side to the gang-plank. They walked sedately aboard and crossed the deck, going down an inclined board to the lower deck into an inclosure made ready for them.

It is said that a flock of geese can march ten miles a day. Thirteen miles a day is the regulation march of a German soldier. A traveler in the Arctic regions says that he has seen the wild geese marching in those regions. They choose leaders who direct them as well as lead them. They walk about ten in a line, but in a column, and carry their heads high. At a signal they spread out and feed, but at another signal from the leaders they fall into line again. These geese, when they cross water in their journey, swim as they march, in a column ten geese wide.

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The Home Club

Women's Clubs in Paris

The President of the National Federation of Women's Clubs has announced that the women's clubs of this country will have an exhibit at the Paris Exposition. A special committee has been appointed in this country, and a local committee in Paris, of members of clubs who will be in that city for several months prior to the opening of the Exposition. The local committees in this country will go to work at once to gather and arrange the State exhibits. The National Association of College Alumnæ will gather for the Department of Education a special exhibit. This will show the growth in colleges for women and the increase in graduates, compare the increase in men's and women's colleges, and give a consensus of opinion on such questions as: electives; the wisdom of adapting the curriculum on the basis of sex; the physical development of women during college life, and its effect upon them as compared with other women; women in post-graduate work. The committee will also gather valuable statistics as to the percentage of marriages of college women, the average number of children, and divorces. Those who remember the exhibit of the college women of England will be grateful for this work of the college alumnæ of America.

A Mirror Held by an Englishman

The homes of this country and the relations of the children to their parents have furnished topics for the foreign critic. If we do not know our faults, it is because we have chosen to neglect the opportunity these critics have given us. There recently traveled through this country an English critic whose comments on the United States were published as a feature of one of the New York daily papers. The subject of one article was the home life of the people. This critic states that an Englishman who had lived in this country for twenty-five years told him that the boys in this country from twelve to twenty-one were insurgents against home restraints and influences; that home meant less to an American than an Englishman. The present visitor has not found this statement verified in his experience. He says.

It has been my privilege to see something of the daily life of a good many families living under their own roof-tree, and in every case, without exception, I have been struck with the beauty and intimacy of the relation between parents and children. When my friend laid down his theory of the intractable American boy, I could not but think of a youth of twenty whom I had seen only two days before, whose manner toward his father struck me as an ideal blending of affectionate comradeship with old-fashioned respect. True, this was in Philadelphia, "the City of Homes," and even there it may have been an exceptional case. I am not so illogical as to pit a single observation against (presumably) a wide induction; I merely offer for what it is worth one item of evidence. Again, it has been my good fortune here in New York to spend an evening in a household which suggested a chapter of Dickens in his tenderest and most idyllic mood. It was the home of an actor and actress. Two daughters, of about eighteen and twenty, respectively, are on the stage, acting in their father's company; but the master of the house is a bright little boy of seven or eight, known as "the Commodore." As it happened, the mother of the family was away for the day; yet in the hundred affectionate references made to her by the father and daughters, not to me, but to each other, I read her character and influence more clearly, perhaps, than if she had been present in the flesh. A more simple, natural, unaffectedly beautiful "interior" no novelist could conceive. If the family tie is seriously relaxed in America, it seems an odd coincidence that I should in a single month have chanced upon two households where it is seen in notable perfection, to say nothing of many others in which it is at least as binding as in the average English home.

These pictures are in themselves attractive, and present the ideal of many homes. So close and fair an observer naturally sees the other side of the shield. He has discovered that the American is more migratory than the Englishman, and comments on the hotel and boarding-house life as prone to destroy the sense of home and family life. "The Saratoga trunk is not the best cornerstone for the home." What makes the Saratoga trunk the important part of the belongings of so many families? Is it true that we have acquired tastes that make the simple, independent home seem undesirable?—so undesirable that we

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prefer the cheap show of boarding-house or family hotel? Is it true that the art of home-making is not attractive to many of the women of the present generation? Is it true that the homely accomplishments of cooking and cleaning, the responsibility of women for the home-making of our land, are not included in the course of studies through which most of our girls go, nor in their home training? Are young men and women not willing to begin housekeeping on the plane upon which their fathers and mothers began? Will the next war we fight in this country be to free ourselves from the slavery to things? Is it true that what we need is emancipation from the false standards that make permanent homes impossible to the innumerable thousands who are thereby deprived of the sweetest experience of love and life because of the lack of a home?

The Caterpillar Pest

The change of the grub to the butterfly loses its charm when it is the metamorphosis of a noxious worm into a destructive moth. Such a worm, known as the tent caterpillar, is now attacking the fruit and shade trees of New York State, and active measures should at once be taken against it. These caterpillars are kept in check in the forests by the innumerable insect foes which their presence calls forth. In settled districts man must himself protect his village and orchard trees. Orchards can best be rid of these pests by thoroughly spraying the trees with Bordeaux mixture, to which Paris green or some similar poison has been added at the rate of one pound to 150 gallons of the Bordeaux. Where this has been tried, three thorough applications of the spray have freed the orchard. The city of Rochester has protected its trees by enlisting the aid of the school-children in collecting the masses of eggs which the moth lays in June around the twigs of the trees. A few cents were offered for every hundred of the unhatched egg-clusters collected, and prizes for the largest number of unhatched egg-clusters collected. This method not only saves the trees but trains the children, and, if begun in the early fall, when the eggs can be seen on the twigs after the leaves have dropped, and kept up until the first of April, when the caterpillar hatches, will rescue the beautiful trees of this State from devastation. Where the caterpillars are found in clusters and colonies on the branches of trees, canvas should be spread beneath the tree and the branch jarred, which at once dislodges the caterpillars and throws them to the ground, where they can be gathered up and burned. Professor M. V. Slingerland, of the Cornell University Agricultural Experiment Station, is making a careful study of the forest and apple tent caterpillars, which he will soon publish. From his "Emergency Report on Tent Caterpillars" we take these directions for their extermination.

Books on Food

Dear Outlook: I wish to take a thorough course in scientific housekeeping, especially in regard to the selection and preparation of food for my family. I am entirely ignorant in this respect, as I know nothing in regard to the nature of food products. Can you give me a list of books pertaining to the subject?

A SUBSCRIBER.

"The Spirit of Cookery," by J. L. W. Thudichum; "Food and Feeding," by Sir Henry Thompson; "The Chemistry of Cooking and Cleaning," by Ellen H. Richards and S. Maria Elliot; "Comfort and Cleanliness," by Mrs. Catharine M. Bucton; "Home Sanitation," by the Sanitary Science Club of the Association of Collegiate Alumnæ; "Evolution of the English House," by Sidney Oldall Addy; "Prize Essay of the American Public Health Association," by Mary Hinman Abel; "Home Economics," by Mary Parloa; "How to Drain a House," by George E. Waring, Jr.; "How to Build a Home," by Francis C. Moore, are a few of the books that you will find of practical use in the all-round science of housekeeping.

To Time, Not to Hurry with the Boys

By H. C. Beeching

Let them be a little space,
Though they lack our crowning grace;
Though their talk be not about
Things *we* talk of, dining out,
Though their jokes are hard to see:
Let them be.

Could we once have been as they?
Fat and rosy, fresh and gay,
With such reverence for the fact,
With such perfect want of tact?
Yes? Well, all the same, prithee,
Let them be.

—*The Spectator (London).*

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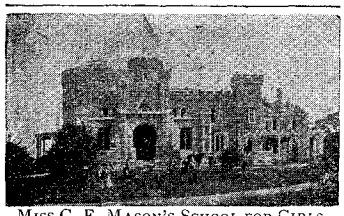

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